

# REFORMED CHURCH MESSENGER

## Today

Dear Lord, I thank Thee for Today—  
I may not see Tomorrow—  
And Yesterdays are mine no more,  
With doles of joy and sorrow.

Today is what I make it, Lord;  
And oh, be Thou my Guide,  
And keep me in the narrow path,  
Close to Thy wounded side.

Today I'll prove Thy promises,  
Today I'll do Thy will,  
And speak the words Thou biddest me,  
Some aching void to fill.

Today I'll win a soul to Thee  
By patience and forbearing,  
And loving words to one who now  
Thy light and truth is spurning.

Today I'll do that kindly deed,  
To help a poorer brother,  
Today forget the hasty words  
Once spoken by another.

Today, ah Lord, Today is mine,  
I'll use it just for Thee;  
And every thought I think, dear Lord,  
Shall be a thought for Thee.

My burdens I have cast on Thee,  
The past is gone for aye;  
"Beauty for Ashes" Thou dost give,  
I give Thee each Today. —E. H.

## A Prayer for those who do not know how to pray

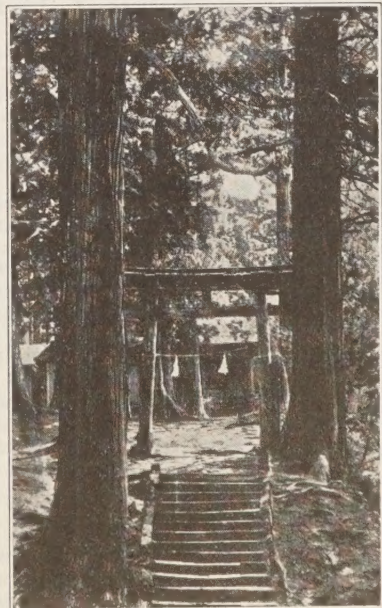
Dear Lord, as we stand in Thy presence in this sweet hour of prayer, we remember before Thee those who do not know how to pray. We pray for those who cannot pray for themselves; for those who have not come to know the abounding joy of opening their hearts to Thee, and who are strangers to that peace which Thou dost give to those who seek the healing touch of Thy Spirit. Though often forgotten of the world, Thou dost still remember those who seem to know Thee not. And because Thou dost never forget, we too would remember them in our prayer today and would lift hearts and voices in their behalf. May we be so touched by Thy grace that we may be able to speak the word or do the deed that will bring to Thee some day the seeking hearts of those who now cannot pray for themselves. In Jesus name, Amen.

—Addison H. Groff



LEVON N. ZENIAN

Representative of the World's Sunday School Association, who will do special religious education work among the 100,000 Armenians in the Near East. See news item.



A Shinto Shrine on the Island of Lake Nojiri, in the Mountains of Nogano Prefecture, Japan.



### AN INTERDENOMINATIONAL AND CO-OPERATIVE EFFORT TO PROVIDE GRADUATE STUDY FOR THE RURAL PASTOR

One of the important lines of co-operative work being carried on by the Home Missions Council through its standing committee on Rural Work is the Summer Schools for pastors at work in town and country fields.

The Committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Missions Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools organized especially for the convenience of country pastors have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The lecture method is frequently used but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. The benefits derived from this co-operative experience are invaluable.

The following approved schools will be in session for no less than two weeks or ten working days:

1. Vanderbilt Rural Church School—April 1 to 12, Vanderbilt University, Nashville, Tenn., Prof. C. C. Haun, Director.
2. California Ministers' Summer Institute—May, Pacific School of Religion, Berkeley, Calif. Dr. E. W. Blake-man, Director.
3. New England Summer School for Town and Country Pastors—June 10 to 21. Newton Theological Seminary, Newton Center, Mass., Rev. K. C. MacArthur, Sterling, Mass., Director.
4. School of Community Leadership—June 10 to 20. Kansas Agricultural College, Manhattan, Kans., Prof. Walter Burr, Director.
5. School for Rural Pastors—June 17 to 28. State College of Washington, Pullman, Wash. Dr. A. A. Cleveland, Director.
6. Wisconsin Rural Leadership Summer School—July 1 to 12. University of Wisconsin, Madison, Wis. Dr. J. H. Kolb, Director.
7. Auburn Summer School of Theology—July 1 to 18. Auburn Theological Seminary, Auburn, N. Y. Dr. H. L. Reed, Director.
8. Indiana Rural Pastors' School—July 15 to 27. Purdue University, Lafayette, Ind. Dr. O. F. Hall, Director.
9. Summer School for Rural Pastors—July 15 to 27. Michigan Agricultural College, East Lansing, Mich. Dr. Eben Mumford, Director.
10. Estes Park Pastors' Fellowship School—July 15 to 31. Estes Park Association of the Y. M. C. A., Estes Park, Colo. Dr. Warren H. Wilson, 156 Fifth Avenue, New York City, Director.
11. Summer School for Town and Country Ministers—July 22 to August 3. Cornell University, Ithaca, N. Y. Prof. R. A. Felton, Director.
12. Summer School for Rural Pastors—Sept. 2 to 13. Bangor Theological Seminary, Bangor, Maine. Dr. W. J. Multon, Director.
13. Summer School for Ministers and Church Workers (Colored)—June 17 to 28. Fisk University, Nashville, Tenn. Address "The Executive Secretary."

Specialists will conduct the courses, thus offering always the best experience in the particular subject offered. All the approved schools have agreed to accept the following suggested four-year course of study:

1. Rural Sociology  
General Rural Sociology, Social Psychology. Surveys and Community Organization—Program and Methods.
2. Rural Economics and Education  
Rural Economics. Farmer Movements and Co-operative Marketing. Agencies with which to co-operate. General Education—Home and Community.
3. The Rural Church  
Conditions and Problems. Organization, Program and Methods. Pastoral Visitation—the project method. Inter-church relations.
4. Message, Preparation and Church Program  
Message Content. Religious Education. Worship—Evangelism. Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry.
5. Recreation—for Home and Community  
Play and Games. Drama, Pageantry, Music. Boys' and Girls' Work. A well-balanced community recreation program.
6. Services of Agricultural Extension  
By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

### RURAL LIFE SUNDAY

At its recent meeting the Home Missions Council, representing 26 different de-

nominations, officially approved the keeping of an annual "Rural Life Sunday."

"Resolved, That the Home Missions Council approve the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter in each year as 'Rural Life Sunday,' this to be done in such ways and by such means as the various Church organizations and local conditions permit," reads the resolution passed by the Council.

Some of the denominations have offered special prayers to God for His blessing on crops and soil for years past. Now it is proposed to invite all churches not only to pray for flocks and herds and crops but for the husbandman himself—the spiritual, intellectual and social life of those who grow the food and feed the roots of the nation's life.

Dr. C. J. Galpin, of the United States Department of Agriculture, said when he heard of the action taken by the Home Missions Council, "What a vital thing to do! Should the Government of the United States, the governments of the several states, and colleges and schools and farm organizations unite with the Churches in keeping an annual 'Rural Life Sunday' no one can estimate the results of such observance." This is the verdict of others acquainted with and interested in the country life of America.

The Episcopal Church, at its National Convention in Washington, approved the suggestion that its clergy include the subject of rural work in their sermons on the fifth Sunday after Easter, and no doubt other Churches will take similar action.

Suggested ways of observing Rural Life Sunday include special prayers, sermons on "The Importance of Rural Life and Work," addresses to Sunday Schools on such topics as "Jesus, the Good Shepherd," "The Parable of the Sower," debates by Young People's Societies on such questions as, "Resolved, That the Country Church is more important than the Country School," special services for farm organizations, and rural life plays and pageants.

### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

#### Cleaning Up

There may be some snow and the prophecy is that there will be some cold weather yet this spring, but, regardless of these predictions, the Bethany Family is getting busy on their outside work. Where there is such a large campus and so many trees there is a great deal of work connected with "cleaning up."

We have been in the custom of leaving the leaves remain around the shrubbery for protection during the winter months and then in the early spring we have a general clean up. This takes considerable time to accomplish. We are cleaning up just now and hope to have the place in fine shape for Easter.

Of course it is altogether too early to make garden, but it is not too early to get ready and get the seeds on hand so that as soon as the ground is in condition we can go ahead.

Every year we have been receiving from our friends a number of onion sets for planting. We can hardly get too many because we can use bushels of onions. We will be on the lookout for the onion sets.

Meditation retains what hearing lightly loses. Truth is mostly lost because it is heard only, and not retained. We want the truth graven upon us, we want the name and the message and the word of Jesus our Master wrought thus into us.—Mark Guy Pearse.

### THE RED BIRD'S "GOOD CHEER"

The red bird's song,  
As days grow long,  
Comes sweetly to the ear,  
As north they fly  
When blue's the sky,  
And weather's not severe.

They sense the time  
Of a softer clime,  
With sunshine warm and rain,  
And as they sing  
In early spring,  
Ere flowers come again.

Their songs reveal  
How glad they feel,  
When north winds softly blow,  
As about they fly  
In tree so high,  
Ere green begins to show.

When days are clear  
Their song's "good cheer"  
Fills every heart with glee,  
They whistle true  
When skies are blue,  
Their songs of melody.

We love to hear  
The red bird cheer,  
In winter's dying hours;  
It isn't long  
From springtime song  
'Til come the early flowers.

God lets them know  
The time of snow  
Is passing swiftly by,  
So when they sing  
In early spring,  
We know that summer's nigh.

—Harry Troupe Brewer.

Hagerstown, Maryland.



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## EDITORIAL

### "HE GOETH BEFORE YOU"

Long before Jesus entered upon His active ministry he saw that the people were leaderless. They were as sheep without a shepherd, and "He had compassion on them." He became their leader and the disciples and the multitudes which followed Him saw in Him a leader such as the world never before had seen. He did not lead by might or by power, but as a shepherd, gently, lovingly, faithfully. Much was expected from His leadership: A kingdom of love, righteousness, justice and peace was to be established. But all such glorious hopes were suddenly shattered by the ignominious death of the Leader.

It was a sad morning for the faithful few who assembled at His tomb, but their sadness was turned to joy when they found the tomb empty, and heard the words of the angel, "He goeth before you." Well indeed did they know the tremendous import of those words, for He had ever been going before them. He still lived. He still led. He still was mindful of His sheep. The imperial leader of mankind was continuing to go before men.

The world today is crying for a leader. It is a futile cry. The Leader is here; it is for men to accept that leadership unqualifiedly.

Jesus leads in all spheres of life.

He goes before us in our endeavors to find and know God. The path He marks for us may lead over rocky and desert places, through thorns, up steep mountains, down into dark canyons, but out into sun-lit green pastures beside spiritually still waters. Many are the by-paths, but His path is clearly marked by the blood-red drops from His pierced feet, and this path ends at the throne of God.

He goes before us in our sorrows and trials. He knows the way of life is one of much pain and sorrow, for He "was a man of sorrows and acquainted with grief," and He goes before us marking the places where affliction shall end and sorrow and sighing shall flee away.

He goes before us preparing our joy and prosperity. We follow after, rejoicing in our new-found pleasures and gold and silver, thinking we have found and gained these things of ourselves, but forgetting that He hath gone before us.

He goes before the world. Before the philosopher in his quest for reality; the scientist in his quest for the

creative dynamic; the statesman in his quest for a code for world peace and righteousness. The worldly knowledge and experience of past generations may be cherished and used by succeeding generations, but He is always before men in wisdom, knowledge and truth.

He goes before us into eternity. Into a sphere of life for which we have a word and a vague definition. Into this sphere Jesus calmly projects Himself with the sublime conviction and marvellous faith that He will dwell there forever in the light and glory, the joy and peace of the love of His Father God, there to await and welcome those who have faithfully and lovingly followed His leadership.

That is the leadership of Jesus. Blessed is the man who on Easter morn can understand the words, "He goeth before you!" —Now and Then.

\* \* \*

### A PLEA TO PARENTS

Some months ago we reported the recommendation of several Grand Juries that courts should appoint proctors to look after the morals of High School children, because "in so many cases the parents no longer seem to be interested." It is not easy to over-estimate the seriousness of such an indictment against American fathers and mothers. There is something unquestionably pathetic, also, in the plea which schoolmen are making with growing frequency to contemporary parents. Can anybody doubt that, for the highest welfare of schoolboys and schoolgirls, there should be an alliance of co-operation and good will between parents and teachers? But it has been significantly remarked that, whereas a generation ago parents generally were insisting upon such an alliance, *today it is the teacher who is most strenuously seeking it, while many parents, alas, do not appear to be interested.* Is there any fact more striking in the history of modern education?

The Headmaster of Phillips Andover, Dr. Alfred Stearns, is of the opinion that schoolboys of today drink less and are more interested in religion than those of a generation ago. On the other hand, he finds they are not so active physically, and are fonder of gambling. Formerly the studiously inclined youth was prudent and level-headed; he did not waste his time in idle pursuits; he was



above risking his father's money in a game of chance. Dr. Stearns believes this change is not due to circumstances encountered in the school, but to changes in the home. Few will disagree. "At no time can the teacher expect to exert more than a secondary influence on students under him; he never seems so futile as when he is attempting to change habits or manners encouraged in the home." It is sad to know that so many educators are feeling now that *the appeal to family loyalty*, which was the strongest talking point in the old days, *has lost much of its force*.

Indifferent and law-breaking parents are the worst enemies of their own children. Homes without proper discipline, noble ideals, and vital religion are a menace to the nation. We boast about our efficiency, but seem to have so little worth while to be efficient about. As Halford Luccock says, "we live in an age that builds an \$8,000,000 motion picture temple in which to show 30-cent pictures." So many of our finest mansions reveal an awful casualty list of delinquent fathers and mothers and neglected children.

The Massachusetts Advisory Council on Crime Prevention has issued this urgent and appealing "code for parents," which seems particularly timely: "Give your child the love that comes from an understanding heart; be a good friend. Give him a home that offers a ready welcome to his friends. Give him a place in the home to call 'his own.' Give him chores to do and see that he does them because he wants to do them. Give him equipment with which to play. Give him the opportunity to use his judgment; encourage initiative. Give him a place to read, get good books from your public library and have wholesome magazines available. Educate him to his fullest capacity, but not beyond; correct bad habits early. *Give your child a parent he may emulate; be an example.*"

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### SPIRITUAL PESTS

In one of his edifying applications of natural law to the realm of the spirit, the late Dr. John Henry Jowett spoke of the exceedingly great variety of the pests which attack "the branches of the Lord," and which vary according to the age of the branch. Some appear in the spring and attack the green leaf, some attack in the summer, and still others are at their worst when the grapes are ripe in the autumn. Some that damage the young leaf are no longer in evidence in the days of ripened fruit; while others await the season of ripening which were asleep in the days of the budding leaf. So in the life of man every season has its menacing spiritual perils.

In our youth the pests most likely to assail us and endanger our soul health are: (1) *presumption* (with its lack of reverence and the disposition to rush in even where angels fear to tread); (2) *self-sufficiency* (which if not checked may issue in self-righteousness and even in self-deification); and *shallow optimism* (which eats up all the sober gravity of the soul). When one studies the perils of middle-age, it is not difficult to perceive that there are pests peculiarly destructive at that period. Those which most successfully assail us in our prime are: (1) the deadly pest of *cynicism* (if intellectual skepticism slays its thousands, moral cynicism slays its tens of thousands); (2) the nimble but destructive pest of *indifferentism* (how common the "don't care" spirit in our land and age, especially among those for whom God has done the most); and (3) the ancient but perennial pest of *materialism* (that cheap satisfaction with *things* one can eat, drink, wear and grab with one's hands, a vampire which feeds upon the vital fibres of spiritual desire and aspiration). Then there are the characteristic pests which assail us in old age: (1) *querulousness* (a mixture of sensitiveness, irritability and fault-finding); (2) an excessive and enervating *retrospection* (which finds the golden age always in the good old days of the past) and (3) *pessimism* (the disposition to enjoy a chronic case of "the blues"

and to join the already overgrown host of whiners, worriers and discouragers).

How shall we deal with these spiritual pests? Perhaps you have seen the husbandman drenching his vines with solutions of sulphur and lime. There is a way of keeping the branches of the vine so filled with glorious energy that not a single death-striking pest shall be able to do any serious harm. The branch is so prepared for the pest that the pest can only die. "Every branch that beareth fruit, He cleanseth it" . . . "Now ye are clean, through the Word which I have spoken unto you." If we are to be immune, if we are to be sound and vigorous enough to withstand all the pests which may attack us in our youth or in our prime or in life's sunset days, we must continue to be washed and drenched in that life-giving Word, that complete and all-sufficient revelation made to us in our adorable Lord.

\* \* \*

### "EASING THE JOLTS"

The death of the great military chieftain, Marshal Foch, recalls the story of how at a dinner given by a party of Americans, one of the guests, exhibiting decidedly questionable taste, took exception to French politeness. "There is nothing to it but wind," cried the man. The gallant Marshal was ready with a fitting retort. "Neither is there anything but wind in a pneumatic tire," he said quietly, "and yet how wonderfully it eases the jolts along life's highway!"

Let it never be forgotten that there is a New Testament exhortation, "Be courteous." In hurrying, pushing, "go-getting" America we seem particularly prone to forget this. One cannot go far without seeing deplorable exhibitions of bad manners. Respect for old age, gallantry toward women, old-fashioned family chivalry—in how many places today these seem to be conspicuous by their absence. Sometimes, alas, it is complained that one finds an utter lack of politeness among Church folk. We have even heard occasionally of a discourteous preacher. But in addition to the universal obligation resting upon ladies and gentlemen everywhere, it should be counted a gracious privilege, as Marshal Foch suggested, to "ease the jolts along life's highway" for others. Many are having a rough time; life is hard and unyielding at many points; there is much weariness and loneliness and heartache. We can help so much to "make the rough places smooth" by the thoughtful courtesies of every day. Politeness is a great shock absorber; it is a healing balm, a mixture of gentleness and considerateness which, like a merry heart, "doeth good like a medicine."

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### COOL HEADS AND HOT HEARTS

We often recall the plea for missionaries made by an earnest man in a primitive non-Christian community, when he cried: "*Send us men with hot hearts!*" At home and abroad, the only sort of men who will accomplish genuine spiritual results are those who have something of the passion of the cross in their lives, in their pastoral activities as well as in their preaching. If there is no fire in their sermons, they may as well throw their sermons into the fire. When men are true followers of Jesus, they will be recognized for their blood-red earnestness. That was a sad commentary on a certain minister, that "he never seemed to be warmed up unless his temper was aroused." The pastor's arduous tasks and fervent utterances must be stirred not by anger, but by love; they must be born from above, not from below. Ours is *the religion of the burning heart*, and if men do not find in us this invincible and heaven-born earnestness, they are not likely to take knowledge of us, that we have been with Jesus.

The recent death of that ardent evangelistic leader, Bishop Henderson, of the Methodist Church, brought grief to many. Among his papers they have found this statement which was part of a radio address made during the last month of his busy, devoted life. It sets forth



admirably the very elements most needed in our Christian leadership, and it deserves to be remembered:

"The modern Church is afflicted with *the combined malady of the hot head and the cold heart*. The needed revival will result in the combination of the cool head and the hot heart. Conversation discloses character just as it often reveals a mental vacuum. Shallow living produces shallow conversation. The revival which American Protestantism supremely needs today is *a revival of normal conversation about Jesus Christ as a living reality in the lives of men*. Religion is the deathless flame of human yearning. The cross of Christ must be accepted as *the standard of daily duty* rather than a statement of theological belief, before there is restored to the modern Church the burning heart of early Christianity. A creedless religion is a spineless religion; a religion without a creed is a religion without thought. The cross of Christ as a standard of life is the sufficient creed to capture the world."

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### FROM PREACHING TO WORSHIP

Dr. E. Robb Zaring, in a letter to the *Christian Advocate*, declares that Protestants have "a wholly erroneous conception of Church attendance"—and he adds that "preachers are largely responsible for the false emphasis." We pass on his thoughtful indictment, and will allow it to speak for itself. If it is not true, you are at liberty to prove it. Dr. Zaring says: "Protestants speak of 'the preaching service' and of 'going to Church,' but the reference to worship is rare; and yet *this last should be the end of all Church attendance*. We should eliminate the word 'preliminaries,' when speaking of the hymns and prayer and Scripture reading. But that's Protestantism; the sermon is *it*. We preachers are largely to blame for this false viewing of the worship hour. We advertise our subjects in CAPS and urge the public to come and hear. This is all wrong. We must ourselves be wholly conscious of the presence of God in His house, and bend every word and act toward guiding the people's thought to that presence. Quiet, decorum, consciousness of the God-presence—these should be cultivated until the membership and general public come to understand that, though they are to hear a sermon before the hour closes, they are primarily yielding themselves to an act of worship. We preachers lack the priestly instincts; we make no prayer preparation, and our extemporaneous utterances are not worthy of the name 'prayer'; and when we arise and announce our text, the auditors settle themselves in a manner that too plainly says, 'Now we have arrived.' It is all wrong—and *not until we go to heroic lengths to shift the emphasis from preaching to worship will the congregation be fed and go forth in strength*. Not less of the prophet, but more of the priest."

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### "THE LORD OF HIS EVENT"

John Drinkwater wrote of the great Emancipator: "Abraham Lincoln was the Lord of his event!" If this was true, do not imagine it was a victory lightly won; it cost much. Personal power is always the result of a long discipline of body, mind and spirit. As Dr. Stidger says: "Discipline is as necessary for power as harness is for a horse, as control is for an automobile, as belts are for machinery. Directed and disciplined force becomes power in machinery or in personality."

Dr. Barton describes a crucial hour in Lincoln's career when his Congress was aganist him, when his cabinet was divided in loyalty and mutiny was threatened, when he had been repudiated at the polls, when he himself said that "even God seemed to have forsaken him." It was then that a committee came from the Congress to see him. It was really a caucus of his party, and they came to ask him to change his Cabinet or resign. That, according to Dr. Barton, was the darkest hour of Lincoln's life. The President asked for a day to consider their request. Then he went to that committee, looked them squarely in their faces and said: "*I'm master now.*" What he meant was

that he had thought and prayed the thing through; he had gone off to meditate, to talk to his own soul and to his God! He had disciplined his thoughts and plans. He had, through this terrific travail of self-discipline, come at length to self-mastery; he had become "the Lord of his event." And after that, few if any again questioned his leadership. It is true that the man who is on his way to a conquest of the earth is the man who has conquered himself.

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## The Parables of Saged the Sage

### THE PARABLE OF THE INDISPENSABLE MAN

There came unto me one of the prophets of the Lord, and he was a godly man, and one whom I held in Honour. And he told unto me his Tale of Woe. And he said, I have labored for Seven Years in the Synagogue of Green Pastures, for I came unto that place after a Most Successful Ministry in Still Waters. And behold, when I came, the People here were Divided and Discouraged. And in these seven years they have grown Strong and Prosperous, and I am Happy here, and my Children are in School, and I like not to leave. But there is a Small and Restless Minority who are Insistent that I shall leave. And I know assuredly that if I do, it will bring Disaster on the work that I have done. What is my duty?

And I said, Leave.

And he said, But think of the Disaster that will Ensue.

And I said, It were better that Disaster should come from thy Withdrawal than from thy Refusal to go.

And he said, What dost thou know about it save what I have told thee?

And I said, Not very much. But I know that when a Small and Restless Minority have produced the effect upon the mind of the prophet of the Lord that these folk have produced upon thine, it is time to leave. Be not hasty about it, and leave sweetly and graciously; and see to it that thou restrain thy friends from making an Issue of thy Departure.

And he said, There be other places I could go, but this place I love, and I am needed here.

And I said, I know thy works, and thou hast done well. Complete the good that thou hast done by the noble manner of thy departure. And think not that thou art Indispensable. My friend Nebuchadnezzar had that notion about Great Babylon which he had builded; and the price of real estate went up when he went to Grass.

And he said, Art thou sure about that?

And I answered, If I am not sure of that I will tell thee something of which I am sure. In the land which Christopher Columbus accidentally bumped into is a Vast Business enterprise whose Prosperity was due to the Foresight and Organizing Genius and Business Sagacity of one man. And that man being aged died a year or two ago, and instead of the Corporation going into Insolvency, the Stock started up on the day after the Funeral, and is still going up. And now it appeareth that while everybody held that man in Honour, as was his due, there were and are Reforms and Improvements that have been waiting on the side track for Fifteen Years till there could be a Change of Policies and an adaptation of Methods to New Conditions.

And the prophet of the Lord said unto me, Thou art not giving Much Comfort.

And I said, I know it and I am sorry. But no one of us is quite Indispensable, and every one of us must at some time learn that Humbling Fact concerning himself and his own work. Nevertheless, for all that he hath done shall the true workman have Glory, for the Work abideth though the Workmen fall by the way. And so the work abideth, what doth the Workman have of sorrow? His is the joy of Achievement that Abideth.



## In Quest of Reality

HENRY LINFORD KRAUSE

Is life showing signs of decadence today? No one can say with full certainty; but there are those who fail to see anything rosy or of high moral fulfillment in modern demeanor. They point to the deadening influence of machinery on life, the trend to uniformity and standardization of thought and action, the over-emphasized philosophy of self-expression, the malignant use of economic and political power, the prevalence of racketeering in our cities, the moron jazz madness, the growing disrespect for our courts of justice, the abuse of police powers and its frequent alignment with criminals, the decline in Church attendance, the rawness and vulgarity of picture and play, the prevalence of sex literature, the indifference of the voters, and the purposeless expenditure of energy of many over the bridge table or in wildly dashing over the highways. Material sciences have given men more freedom to enjoy life; yet little has resulted save disorder and dissatisfaction with existence. Indifference to moral and spiritual disciplines has resulted in a blase sophistication towards many laws of society. If decadence has not set in, there is enough in evidence to give high-minded people great concern. The way to reality certainly does not lie in the prevailing mood. It lies in a return to religious earnestness, and devotion to the best life has given.

Religious faith, to produce any sense of the reality of God, must do more than repeat the creeds of the fathers; it must build a conviction born of its own searchings and needs. It is not surprising that many new studies of the life of Jesus Christ have appeared within the last years. To whom can we go, if not to this remarkable life, a life which has held the imagination of all mankind for centuries? To rediscover His attitudes towards God and men, to feel a sympathetic intensity in the aspirations of the needy, and to catch the empowering certainty with which He was possessed,—such seems to be the only hope of victory against the decadent factors working in our social order. The material emphasis upon mechanization has deadened our ardor for the improvement of personality in any other way than the physical way. Yet human life gets little satisfaction from mere comforts of life unless there be impulses and motives awakened that challenge to moral and spiritual heroism. The impact of modern scientific knowledge upon the religious belief of many people has been deadening in effect. That this impact has necessitated the re-examination of many dogmatic positions taken in religion is not to be denied; but that it has destroyed the permanent values of Jesus Christ, His beauty of holiness, His moral supremacy and His persuasive divinity and power,—that is untrue. He still retains the honor of being the most revealing life of all time. Such a life, sincerely followed, brings us the reality of God.

Jesus is an illustration of the great need of the meditative quality in order to be genuinely religious. Truth, goodness and beauty will not be hurried into the life of any seeker. Jesus was a student of life's qualities for thirty years. He preached about three years. A ratio of ten to one between thinking and talking! The

prophetic and wisdom literature of His people was thoroughly studied and analyzed. A simple, direct use of language was developed in order to convey through such simple directness the truths He wished to present. Somewhere in the quiet of shop, home or field, He discovered the one central, unifying force or energy which should issue from His personality. When He entered the synagogue at Capernaum and opened the book to read, we have the

### A GARDEN IN LEBANON

I have a happy memory  
In my heart all hid away,  
Of a dear old-fashioned garden,  
Where we children used to play.

That garden had a lovely hedge  
Of dark and shining leaves,  
And a garden wouldn't be complete  
Without some lovely trees.

There sweet alyssum, mignonette,  
In great profusion grew.  
Along the wall were larkspurs  
All dressed in royal blue.

And Oh, the lovely hollyhocks  
By that same garden wall!  
We made for every dolly  
A dainty parasol.

And all the springtime flowers  
And flowers that bloom in fall,  
Sent out their lovely fragrance  
Beyond the garden wall.

The loving hands that tended it  
Are folded long in rest,  
But the memories of that garden  
Our lives have ever blessed.

—Mary Virginia Noble.

(This garden was in Lebanon, Pennsylvania, at the old First Reformed parsonage, where my grandfather, Dr. F. W. Kremer, lived for many years. The loving hands that tended it were his sister's, our dear Aunt Rebecca Kremer. The peace of that home and the fragrance of that garden have blessed many lives, and are still a precious memory.—Mary Virginia Noble.)

evidence of those unseen forces converging into the words of the prophet. That declaration reveals what reflection and prayer achieved within His silent years. He was dedicating Himself to a life filled with love. LOVE was the law of God. His energy would be given to prove the claim. We, at this late time, theologize about this choice of conduct and belief. Jesus had to undergo the process of revealing it as a fact, the supreme fact of life dwelling in communion with the Creator, whom Jesus, the lover, called Father. There was never any mental reservation for Him. The word took on meaning when He spoke, when He served, when He suffered, when He died. Faith made it triumphant and immortal.

His own disciples were caught by its self-revealing demonstration of immortality.

The operation of a loving personality in life is the most effective force to correct wrong or indifferent living. Men are more likely to be honored for scholarship, inventive genius, financial skill, organizing ability, statesmanship, and the like. Seldom, if ever, do we honor one for his loveliness of character alone. The thinker and the doer get the plaudits; the loveliest go to their crosses and die. Yet man will worship only those who reveal by enduring tests of time the beauty of holiness within lovely living. Jesus holds priority over all because of His unselfish devotion to and courageous trust in the Law of Love. No wonder we have dogmatized the Holy Spirit as personal and not impersonal. Love is the true dynamic of religious reality. We say it is merely ethical; it is indeed creative and of the very nature of the Creator. The way to know is to experiment with the same processes that Jesus followed. He came that we might have this creative force of life in all abundance.

The saving power of life will not be found primarily in methods or doctrines; neither will it be found in increased agencies of benevolence, good as they are. Civilizations are saved from decadence only by regenerated personalities and societies. Regeneration is the result of a conviction found in solitude and reflection that takes the frown out of our obedience, the indolence out of our comfort, and the cowardice out of our professions. Trace it through history in a regenerated Peter, a regenerated Paul, a regenerated Augustine, a regenerated Francis. See it sweep small groups of believers into loving fellowship and agencies of mercy and peace. There is vitality in evidence. Heroism is not exceptional at such time; it is common. Eras of human civilization, marked by moral and spiritual adventure, were never very comfortable or secure. There was travail in them,—others saw and received the benefits. If life wishes to save itself in the next generations it will have to lose itself in this. Otherwise decadence will triumph. All things physical are transient and relative; they return to the dust. Reality and values lie in the procedure of life mapped out by Jesus Christ. The possessive power it gives; the sustaining grace it awakens, and the serene poise it engenders, are worth all its costs. Such a life, developed either in individual or society, whatever else may be said for it, dies without contributing to the decay of noble motives among men. If it contains no assurance of immortality in the deepest thoughts of mankind, then the cross has turned to a gallows, love into lunacy, and faith into cunning. We have expelled ourselves, by the choice of low values, from that which previous experience has declared to hold ultimate value. The way of Jesus may be narrow at first. There is no denying that it restricts in order to liberate. It demands solitude and reflection in order to overcome the lure of the kingdoms of this world. Reality lies only in the awakening of life by the touch of the Creator and His creative dynamic, the terrible might of Love.

Pittsburgh, Pa.

## Use or Abuse

HENRY I. AULENBACH

"Why not erase the names of those people on our rolls who haven't paid anything last year? Then we, too, could pay our apportionment 'in full,' and get a lot

of publicity. That is what they do in the Charge. That is why they can pay their apportionment in full. Look how they are always praised as being an out-

standing charge and their pastor as a very successful pastor." This was the question raised by our financial secretary at a recent meeting of the consistory. The



matter of paying the Apportionment was up for discussion. These officers of the Church were seriously planning and trying to devise ways and means of paying their full share toward the outside Kingdom interests, even though quite a substantial local debt rested on their shoulders and with local laboring conditions at a very low ebb.

Erase the names of the delinquents, thus lowering the Apportionment of the charge and then get the credit for paying the Apportionment in full! Quite a temptation for pastors and consistories. Unconstitutional; yes, yet that is what this officer understands is being done in the charge he referred to. Whether or not this is true we cannot tell, but a meagre glance at the Church records in Statistical Table No. 1 would certainly substantiate such an opinion. Take the Minutes of Eastern Synod for 1928 and look at the column labeled "Erasure of Names." There we find such enormous figures as 45, 54, 71, 75—and one as high as 142. There are very few Churches which have not erased at least a few names. The spiritually dead are thus wiped off the Church rolls and are forgotten. The congregation now has a better opportunity to gain the coveted honor of paying its Apportionment in full. But at what cost? At the cost of failing to perform the very tasks that the founder of Christianity had as an outstanding aim. "They that are whole have no need of a physician, but they that are sick." But here are these delinquents, the spiritually ill, and they hamper us from receiving that coveted glory that our fellowmen can bestow upon us. They must be taken off the rolls and forgotten so that both Church and pastor can proudly say, "We have paid in full."

The message of Jesus is full of love, mercy and forgiveness. It is that attitude which we should have toward these delinquent members. By erasing their names and forgetting all about them we fail to fulfill our duties toward them. Seemingly, we minister only to those who are well and neglect those who are exceedingly ill, spiritually. Of course there is also some value in letting people know that they will not be carried along indefinitely on the Church rolls unless they prove themselves worthy of being considered members of Christ's Church. If the Church, in its pastors and elders, has the power of the keys, then it should surely use this power. Jesus did not hesitate to admonish those who were out of the way when that was the proper course of action. Neither should His Church fail to do the same when necessary. But let it ever be

done in the spirit of love, mercy and forgiveness. Let those delinquent members understand that they cannot continue in their delinquency and keep their names on the Church rolls until their death. But emphasize to them to a much greater degree the desire of Christ and His Church to have them safe and secure within the fold of those who are actively serving Him here on earth.

Our Reformed Church would certainly lose something if it did not have this privilege of removing the names of obstinate delinquents. We would find ourselves in the same dilemma that some sister denominations, who have no similar system, find themselves. Just recently, the pastor of a local Church of such a denomination made the following statement: "I have

consistories would certainly regret to see the system discarded. Yet one can readily see how these very pastors and consistories may overstep the bounds and abuse this privilege. Erasing names without proper warnings and admonitions to the delinquents; erasing names with no regard for the constitutional requirements of the time which should be involved; erasing names just to reduce the Apportionment quota of the congregation and thus get the credit of paying in full, are some of the abuses of this power. Wholesale erasures in our denomination during the past few years seem to indicate the abuse rather than the use of the system of erasures. No matter what system our Church may devise, as long as it is abused instead of rightly used, the system will not fulfill its desired requirements.

It seems somewhat incongruous to challenge pastors and consistories to use our "Erasure of Names" system properly and to be more Christ-like in their dealings with the spiritually ill. As leaders of His Church we would naturally expect them to do this. Mindful of our human frailties, this temptation is very appealing to the most Christ-like; to erase names and thus get the credit for doing our full share for the larger Kingdom interests. Often this means the payment of a much smaller sum towards the Apportionment than if those names had not been erased, for then a much smaller amount is expected and paid. But the measure of success is not amounts, but the coveted praise of our fellowmen, "He has paid in full."

Various suggestions have been made with reference to the changing of this system. Some of the suggestions are very appealing. But let us remember that no system or method will avail if it is abused instead of used. No matter how splendid these new suggestions may be, an abuse of them will bring us no farther than we are at present. First, let us make the proper use of our present system. The problem lies not with the system, but with the abuse of it. Let us challenge our pastors and consistories to use this power of erasing names with the utmost fairness to themselves and to their delinquent members. Some of those men and women who have spiritual ailments can be cured if we properly use our present system. But let us use it, and not abuse it. And then, if it continues to fail in meeting our needs and new methods will have to be devised, at least we will have developed the desire to use rather than abuse the powers and privileges of our beloved Church.

Berwick, Pa.

#### THAT SPRING COULD BE

That I could think Spring would  
not come

And trees be bare forever!

That I could think the robin's trill  
Would break the silence never!

There are pale buds upon the branch  
And air is all a-quiver,

A tint of green is on the hills  
That stretch beyond the river.

The blue birds sing, the robins join,  
And even sparrows twitter.

That I could think this would not  
be!

That I could be so bitter!

—Raymond Kresensky.

a congregational enrollment of over 1,200, with over 400 names that really should not be on the rolls." Out of that large number he thought that about 50 were real delinquents still living in the community. The rest had moved out of town, their addresses unknown, but he presumed that most of them had affiliated themselves with other Churches. Quite a number he supposed were dead, but he had no definite knowledge of the fact and so had to carry their names along. All that dead wood is carried along because they lack the necessary system to remove it. If that were a Reformed Church, most of these 400 names would have been erased long ago and rightly so.

This power and privilege of erasing the names of obstinate delinquents is very desirable if properly used. Most pastors and

## Questions Irrelevant

A. E. TRUXAL, D. D.

Christianity rests upon a Person, not upon a doctrine, not upon theology. The Church is founded upon a person, not upon a book. The Christian life is vitally connected with a person. That person is the Lord Jesus Christ. He is the Son of Man and the Son of God. In Him we have the revelation of God the Father. "He that has seen Me has seen the Father."

In the New Testament the life and character, the words and works of Jesus are set forth. He who surrenders himself in faith and obedience to Jesus Christ is a Christian. "If any man would come after Me let him deny himself, take up his cross and follow Me."

The primary and fundamental faith of the Christian is to believe in God, the Creator of the whole world, which is commonly called the universe; to believers in

Jesus Christ, the mediator between God and man, and the Savior of mankind; and to believe in the Holy Spirit by whose indwelling his life is to be governed and moulded. He who possesses this faith and lives it is a Christian, and in the degree in which he does so in that degree is he a Christian. No one is known to have attained unto the perfection of this faith.

Outside and beyond this Christian faith is a large number of various questions in which men and women are interested and in regard to which they are apt to become excited and confused. They are, however, irrelevant to the faith. They are interesting and important questions, but they belong to their own sphere. Much confusion and irritation can be avoided by placing every subject to be considered in its own sphere and viewing it in its true relations.

It may be well to note some of such irrelevant questions.

What is the nature of the Bible? What is inspiration? Is the Bible wholly divine or is divine-human? Is everything in it the Word of God or are some things the word of man? If there is a human element in it, is it always true? These and similar questions belong to the sphere of knowledge and not to that of faith. The Christian has the liberty of entertaining any view in regard to them that seems good to his mind and heart. As a matter of fact many different views are held in regard to them, and yet in no case is the Christian faith affected or invalidated. The Bible throughout points to God, to Christ, to the Holy Spirit, to faith and obedience, to righteousness and goodness, to sacrifice and service. That is essential



and that is sufficient for the Christian. That faith he can firmly hold no matter what his conception of the above questions may be. The true answers to the questions in the sphere of knowledge depend upon correct information and correct intellectual apprehensions.

Some more questions: How was the book of Genesis produced? Was it by one author, and if so by whom? How did he obtain his information? Or is the book a compilation? If so, what were the sources of knowledge for the compilers? Was the account of creation a divine revelation? If so, when, where, how, and to whom was the revelation made? How is it to be construed? Literally? Symbolically? Pictorially? Or as a legend that became imbedded in the minds of the early ancestors?

These questions all belong to the department of religious knowledge and each one may be answered by the Christian in any possible intelligent manner without in the least affecting his faith in God as the Creator of the world and all that is therein. The Christian faith does not depend upon a knowledge of the time, place and mode of creation. If it did it would rest on a very uncertain foundation. All that the Christian can and needs to say is: "I believe in God the Father Almighty, maker of heaven and earth."

In the book of Genesis three accounts are given of the creation of man, one in the first chapter and two in the second chapter. How are these accounts to be interpreted? The statement that God created man, male and female, is at once accepted by every Christian and every theist. The

Christian has a consciousness in the depth of his soul of a kinship with God and hence he has no difficulty in accepting the teaching of Jesus that God is his Father. But if he has some knowledge of the religions of the world and of the mythology of primitive people he is likely to have some doubts as to the divine revelation of the representations that God made man out of the dust of the ground and breathed into him the breath of life, and afterwards made woman out of one of his ribs. There are those who accept these accounts without question as historically and literally true. Let them do so. That is their privilege. Others are constrained to put a different construction on them. They do not believe that God creates thus suddenly and magically. From all they see of God's works in the world they are inclined to believe that God created man, male and female, by a long process of gradual development. Let them do so. That is their privilege. For let us remember that the Christian faith and the Christian life do not depend on a correct knowledge of the way by which God created man. If they did they would rest upon a wavering foundation. That God created man is an article of faith; when, where and how He created him are problems for the department of knowledge, problems that may never be solved. Hence it is exceedingly foolish to become excited over the theory of evolution or any other theory. If it is true it simply represents the mode by which God made man. And true or false it does not affect our faith in God as the Creator and in man as the creature of God. Surely no one would claim that the par-

ticulars given in the Biblical accounts represent the only way by which God could create man. Can God be thus limited?

Therefore let the Christian put any interpretation on the accounts of human creation in Genesis that commends itself to his mind, and heart and conscience, but hold fast to his faith in God as Creator. Christian faith is fixed, but Christian knowledge is not and cannot be. In theology, its theories and doctrines, there must be freedom of investigation and reason. The Christian has the liberty of holding any views he pleases, but he does not have the liberty to demand that all others must agree with him. Faith and knowledge are related to each other, but they are not the same. And much confusion and heart-ache may be prevented by clearly drawing the line between the two and relegating each question to its own proper sphere.

Of course persons who regard the Bible to be the Word of God in every particular from cover to cover and the source of all true knowledge cannot accede to the position of this communication. For them everything in the Bible must be literally true. It was reported that William Jennings Bryan shortly before his death said that he believed that the whale swallowed Jonah because it was in the Bible; and if the Bible said that Jonah swallowed the whale he would believe that, too. There are others who have the same conception. But it is readily seen how that position subjects itself to the *reductio ad absurdum*. Let anyone who will take that position, and let others take different positions, if they will.

## The Cross of Misunderstanding

CARL W. ISENBURG

The life of Jesus was a series of crosses, culminating in the Cross on Calvary. Truly cross-bearing was deeply imbedded in His experience. One of the crosses He was compelled to bear was the Cross of Misunderstanding. Can you conceive of a life with God that is more reverent and more intimate in its relationship than that of Jesus? "Hallowed be Thy name," was a natural expression of His adoration of His Father, and yet when He spoke to the man sick of the palsy, "Son, be of good cheer; thy sins are forgiven," certain scribes said within themselves, "This man blasphemeth." He refused to set up an earthly kingdom, to accept the traditional conception of the Kingdom, and thus gain the support of all loyal Jews. He refused to make any concessions at the beginning, to make some sort of alliance with the regular leaders of the people, and to enlist the thousands who were ready to follow any leader if they saw it meant Israel's triumph. He met this temptation in this way, "Thou shalt worship the Lord Thy God, and Him only shalt thou serve." His task was to establish a spiritual kingdom which should rule in the hearts of men. And yet at the close of His life, the scribes and Pharisees accused Him of having political ambitions, and even hired witnesses to swear to it, and raised a mob to cry, "We have no king but Caesar." Jesus, than whom there is no more devoted leader of truth and righteousness, was accused of leading the multitude astray. But one of the most vivid examples of misunderstanding was when His own family came to lay hold on Him; for they said, "He is beside Himself."

Paul, an ambassador of peace to the Gentiles, was accused of troubling the city. Wherever he went, those Judaizers would follow and misconstrue his teachings. To the Galatians he wrote, "I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another gos-

pel, only there are some that trouble you and would pervert the gospel of Christ."

### THE CHURCH PAPER

The Wall Street Journal tells us how  
To maybe make our pile;  
Vanity Fair and Vogue essay  
To keep us right in style,  
Good Housekeeping instructs the  
wife  
Just how to play her part;  
While Golfing tutors father in  
A matter near his heart.

The Dramatist, Machinery,  
And Radio Digest  
All have an eager patronage  
In realms quite manifest.

Efficiency and steady zeal  
In any worth-while cause  
Are bred and fed in heart and head  
By two important laws:  
A human-interest account  
Of what is being done,  
Plus expert methods of approach—  
Then half the battle's won.

It works in State; it works in Church  
(If only we but knew it),  
And those who boost the paper of  
Their Church will never rue it.

I'd hate to have to name as wise  
The man who claims devotion  
To some fair Church of Christ on  
earth,  
Yet has no slightest notion  
Of what that Church has done for  
God  
(Except in his own town),  
Who takes a dozen magazines  
But turns his Church one down.

—Methodist Protestant.

Festus misunderstood his zeal, and cried with a loud voice, "Paul, thou art mad, thy much learning is turning thee mad." And so all through his life, Paul bore the cross of misunderstanding. Not only is this true of Paul and Jesus, it is true of all religious leaders and all interpreters of Christ. There is not one who claims to have convictions of his own, that escape the cross of misunderstanding.

How can this be applied today? On the one side, we have a class of men who claim to be the custodians of the truth, that hold so religiously to traditions that any departure from what they are accustomed to is called a sin. To them, the youth of our day are madly rushing to ruin. They condemn bobbed hair, short skirts, all kinds of jazz, and especially the youth's lack of interest in the Church. They say to youth, "When I was young, I was glad when they said unto me, Let us go unto the house of Jehovah." They greatly misunderstand youth. They are so occupied in condemnation that they are likely to pass by "the weightier matters of the law, justice, mercy and faith." How can true followers of Christ be so anxious concerning conventionalities that their eyes are closed to all the social injustices that exist today? Surely some are not trying to relieve the oppressed. This problem the prophets faced. George Adam Smith, in his commentary on Amos, says: "The cult of the national God, at the national sanctuaries, in the national interest, and by the whole body of people, who practiced it with a zeal unparalleled by their forefathers—this is what Amos condemns. And he does so absolutely. He has nothing but scorn for the temples and feasts. The assiduity of attendance, liberality of gifts, the employment of wealth and art and patriotism in worship—he tells his generation that God hates it all. Like Jeremiah, he even seems to imply that God never instituted in Israel any sacrifices or offerings." So to bind the youth of today is



old worn-out dogmas that met conditions at one time, but are now no more tenable, is to place Christ once again on the cross of misunderstanding.

On the other side is youth with the tendency to throw over all the dogmas and the rich experiences of the past, and as they say, "Go back to Christ." They do not seem to realize that we can only see Christ in the pictures painted by His followers. Jesus, Himself, wrote no documents to be handed down to future generations. He did write, however, His spirit on the hearts of men, and He, like Pilate,

could say, "What I have written, I have written." These men have interpreted Christ according to their own experience. When Jesus condemned the scribes and Pharisees, "For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith," He said also this, "BUT THESE YE OUGHT TO HAVE DONE, and not to have left the other undone." We greatly misunderstand Jesus, if we think we must break entirely from the past. "Think not that I came to de-

stroy the law, or the prophets; I came not to destroy, but to fulfil."

Thus we see there are real crosses of misunderstanding. Each one of us must bear his cross by seeking to understand the other fellow's point of view. We, like Jesus, must bear this cross patiently. We must not feel that all the world is out of step, but those who think as we do. Each one must bear his own cross.

"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for ev'ry one,  
And there's a cross for me."

## Travel Notes

BY DR. JOHN CALVIN BOWMAN

S. S. Empress of Australia,  
January 25, 1929.

### Ceylon

The Indian Ocean has treated us very kindly. Seldom was its surface broken as we sailed 900 miles from Bombay to Colombo. For many hours we coasted along the shore of south-eastern India. "India's coral strand" sounds well in Bishop Heber's missionary hymn, and tunes finely with rhythmic poetry. And if "spicy breezes" do not always "flow softly o'er Ceylon's isle," it is not for lack of spices which are found growing abundantly in parks and along the wayside.

How refreshing the change from India to Ceylon! From purgatory, or something worse, to Paradise. The figure of speech gives my impression of the transition. It is difficult to account for the marvellous change, for only a short distance separates the two countries. They are under the same government. While 75% of the inhabitants of Ceylon are Cinghalese, mixed with Arabs, Portugues, and Tamill stock, they all belong to the Aryan family, as do the Hindus. And the same religions are here represented, Buddhist, Hindu, Mohammedan and Christian. But on our arrival at Colombo, which has a population of about 285,000, clean, well-paved streets, beautiful bungalows, well-dressed people (although many are sparsely clad), we all felt that we had come into a different mental and social atmosphere. As we motored from Colombo to Kandy, we were greeted with smiles by men, women and children, who were gathered in groups in the villages and by the wayside. It is always the human touch that gives chief interest to a country. The soul of a country speaks to you through the eyes and other facial features. In India the eyes and faces were drab, stolid, and inane. In Ceylon they are bright and buoyant. Even the faces of the girls who solicit alms, are wreathed in smiles. Whether you give or withhold, they continue to smile. \* \* \* \* Nowhere have we seen such variation and combination of colors in the dress of the people. Orange, pink and red are preferred both by women and men. "Look at that one dressed in pink and red," said one of our ladies; "why, it doesn't look bad." No, not on a brown body. Try the contrast on a white body, and it is horrible taste. These people of dark skin lead far away the white folks when you appraise color combinations and effect in the matter of dress. Nor am I sure that the brown people of the Far East, in their physical appearance, have any apology to make to the westerners, who are disposed to give them a downward look. Numerically the brown people outnumber the white species by many, many millions. Numbers, you say, do not always count. Well, then without prejudice look at these Ceylonese people and their kin, and you may come to think that, after all, perhaps something may have faded out of the white folks

which the people of the brown skin retain, not without value. Notice the better type of men on the streets of Colombo. What splendid specimens of manhood! Many of them wear skirts, from the hips to the knees. Others wear only a loin girdle. They are erect; they have square shoulders, shapely waists, neat, well-proportioned arms and legs. And the skin glows with a flush like that of a dark ruby. This is not simply my individual admiration. I asked a lady from New York what she thought of these brown-bodied men in Ceylon. She replied, "I love them." \* \* \* \* And how sensibly the men in this comparatively warm climate dress, the laborers especially. The cooling breeze sweeps without hindrance over the body, which is bare to the hips. The bodies of the babes and small boys look very natural, comfortable and proper—just as when

we saw "Adam's Peak," where impressed on a rock, is (so they say) a foot-print of Adam or Buddha or Siva. There are three sets of claimants. Here my respect for tradition breaks down, and I must be classed with the "unbelievers." I was equally incredulous as to the claims made in behalf of the "Temple of the Tooth" in Kandy, which is held in worshipful reverence by one-fourth of the world's population. The tooth is reputed to be that of Buddha; "over two inches in length and an inch in diameter." He must have had an immense jaw. Again, mark me down a heretic. Adjoining the Temple of the Tooth is a large pool where hundreds, if not thousands, of "Sacred Turtles" are pampered. This made me an outright infidel.

It was a relief to motor out from Kandy a few miles to the world-renowned Botanical Gardens, where I found genuine religious pleasure, as I beheld the glory of the Lord, so wonderfully revealed in his handiwork. \* \* \* \* Another nature study I enjoyed several miles further on, where I saw the "Temple Elephants" bathe in the sandy river, known in the vernacular as "Mahauliganga." I shall never forget the sporting elephants, nor shall I ever remember the almost unprintable name of the river. \* \* \* \* Sorry I could not get into the jungle district to see at long range the elephant, the leopard, the buffalo, the wild boar, and the deer in their native habitat. Great sport do the nimrods find there, while on their slaughtering hunt. Gem digging is one of the main industries in Ceylon. You can imagine with what eagerness the ladies, and men, too, of our Cruise party visited the hundred or more jewelry shops in Colombo. Although we are sailing several hundred miles out from Colombo, I continue to hear about sapphires, pearls, rubies, garnets, moonstones, and zircons. The last named is a comparatively recent find and is in high favor. Ceylon is fittingly named "The Pearl of the Orient." Since leaving it's harbor I have heard many say, "Wasn't it charming?" "The most interesting country we have visited," and similar rapturous exclamations. \* \* \* \* Now we are speeding over our course of 1,850 miles to Java. At a temperature of 80° we have crossed the Equator, with a fine breeze blowing. It was gay sport to witness the stunts played on the more than 100 voyagers who for the first time crossed the Equator. Each victim was placed on a tilting chair, his or her face was lathered with a large brush, then shaven with a wooden razor 18 inches long, the hair shampooed and soused with a hose sprinkler; then with a high flung tilt, east head over heels into the large bathing tank. Some of the Cruise members were admitted to honorary membership in "The Order of the Blue"—without the dip. I prize my certificate, signed by His Majesty Neptune, Lord of All the High Seas.

### ON EASTER MORN

Fields that were barren yield again,  
Grass that had slept is moist with dew,

Memories dim with the pain of years  
Gleam through the dawn with the thoughts of you.

Only the faith that could hope and wait,  
Only the striving from day to day,—

But clearer the vision, hope more sure,  
As on to the west I make my way.

Garden ne'er used till the Saviour died,  
Faith that was feeble until you went—

Garden and faith and a Living Christ  
Are gifts of a Father, Heaven sent.

—Ralph Welles Keeler.

they were born. \* \* \* \* Ceylon, a small country, with area about the size of West Virginia, and a population of nearly 5,000,000, captivated all of our Cruise family. While the sun at all times was uncomfortably hot, we revelled in the shade of the towering palms, the giant bamboos, the wide-spreading banyan trees, the cinnamon trees, and other aromatic shrubbery.

No tourist will fail to take the drive from Colombo to Kandy, the ancient capital of Ceylon, over a clean asphalt road, embowered with flowering trees and large-leaved tropical plants. The score of pet elephants on the wayside adds much to one's enjoyment. At a remote distance



## A Letter From London

BY ALBERT DAWSON

*(A Rewarding Interpretation of Men and Events Across the Sea)*

### Dick Sheppard on Studdert Kennedy

The sudden death through influenza at the age of 46 of the Rev. G. A. Studdert Kennedy, known to thousands of ex-soldiers as Woodbine Willie, came as a shock to large numbers of widely-scattered people. The Rev. P. Clayton, of Toe H, thinks he carried the good news of salvation to more men of our race than any living minister. A kindred spirit, the Rev. Dick Sheppard, of St. Martin's, in a fine tribute, says that the loss to Christianity at large and the Church of England in particular is irreparable. "His was a unique personality, and I do not think we shall ever see or hear his like again. Christianity had no more powerful or effective advocate. An Irishman, with an extra share of his country's wit and eloquence, Studdert could put a case as no one else, and I have never heard speaking or preaching more sincere, intelligent, and human. His voice counted as much as any in England today, but he was unspoiled by popularity and applause. He only cared to deliver the message which he felt his Master gave him, and his whole soul was poured out in a longing to give service to his neighbour. He was a superb Christian warrior, and a wholly lovable person. His laugh was a thing of joy and his smile had peculiar radiance. Many of us told him he could not stand the strain at which he was working, but with that strange smile of his he would reply that he thrived on his work and enjoyed every second of it. I know no man who had deeper sympathy with human nature or more passionate longing for wise reform in Church or State. Those who, like myself, heard him speak 50 or more times on all sorts of subjects to all sorts of audiences will be unlikely to question the pre-eminence of his great gifts, and less still the nobility of his character. Those who heard him never came away merely saying, What an orator! They were impressed indeed with his power of speech, but above all they were conscious of having heard a voice that spoke to their very souls and said, Thou art the man!" Here is an illustration of the sort of man Studdert Kennedy was. At St. Edmunds, Lombard Street, last Easter Day, the annual offering to him as Vicar amounted to £208. The vestry clerk implored him to take it; if not for himself, then for his sons. But he would have none of it, he sent every penny to the Mansion House Fund for Distressed Miners.

### Lord Astor, Liquor and Politics

The Astors continue to render very valuable service to progressive causes in Britain. No one is doing more for the Anti-Liquor crusade than Lord Astor. He is in active association with the Temperance Council of the Christian Churches, and he fearlessly exposes the pernicious influence of "the Trade" in British politics. In view of the General Election he makes a very forceful pronouncement. He shows that the interests of the nation and of all who are engaged in manufacturing and selling liquor are directly opposed. Ultimately, he says, the whole question will be settled by education. "Voters must be educated concerning the true implications of the drink evil before public opinion will become ripe for its elimination. One definite obstacle to the progress of their enlightenment is the fact that the commercial drink trade is conducting a ceaseless propaganda, always insidious, often corrupt, usually misleading. The drink interests spend, roughly, £2,000,000 a year (approximately £3,000 per constituency), on an average, in advertising. This means that those whose business it is to inform the nation of the

truth concerning alcohol are up against unfair odds, inasmuch as these vast sums of money are being used to circulate statements and arguments in favour of alcohol which are entirely misleading and inaccurate." Because the interest of the nation is vitally concerned in checking and controlling the manufacture and use of intoxicants, "the Trade" are obliged, in self-defence, to fight against social progress: "They go into politics solely in order to prevent Parliament from doing anything which would minimize the sale of that which they manufacture and distribute for profit. Their motto is, 'Our Trade our politics!' There is nothing so shameless in public life today as the avowed and concerted endeavour of the liquor interests to bend the will of the nation to their financial ends. 'The Trade' claim to control something like an average of 10 from each public house (saloon). This, on average, gives them well over 1,000 votes in each constituency." Lord Astor urges that there is nothing so essential at the present time, for the promotion of peace and the progress of civilization, as to secure the closest co-operation and understanding possible between the British Empire and the United States. He writes: "'The Trade' constantly besmire and misrepresent what America stands for or does in the world. In so far as there is any considerable anti-American sentiment in this country, it has largely been created and inspired by the Drink Trade, as one method of fighting the spread of Prohibition. There could be no more striking illustration of the menace of the Liquor Trade to the nation than to emphasize this fact: that, whilst citizens of goodwill in both countries are striving earnestly to bring about a better understanding between the English-speaking peoples, the Drink Trade, for purposes of material gain, is busy with the attempt to create a feeling which will set British people in antagonism to America." The immediate objective of the united temperance forces in Britain is: Local option, public control of drink in registered clubs, and Sunday closing of liquor bars.

### Dr. R. J. Campbell in U. S. A.

During the past three months, spent in the United States, Dr. R. J. Campbell learned some things which afford ground for hopefulness in regard to the future of our common civilization, and some other things which are not so promising. Among the former he mentions (in the Church of England Newspaper) that he found far greater respect for England and English ways than when he was last in America 7½ years ago. On the other hand, he observed tendencies at work which seem to him very dangerous as affecting the future good relations of Britain with the United States, and indeed the relations of the old world with the new. He says that since the War the youth of America has become ambitious in two contradictory senses: "It is avid of recognition as the world's preceptor, the one and only true idealist amid a host of cantankerous nationalities whose path is marked with slaughter; and on the other hand it wants to be the invincible dictator of events in every sphere where material force is the chief factor to be reckoned with. It is in pursuance of the former of these aspirations that President Coolidge permits himself to say that America is not interested in the age-old feuds of Europe, and in keeping with the latter that he promotes the building of sixteen new cruisers." But so far from American idealism being insincere or ineffective, Dr. Campbell believes there is a stronger sentiment in favour of the abolition of war

and the reduction of naval and military expenditures in the United States than in any other country, with the exception of Great Britain. "This sentiment shows itself strongly on all occasions when the opposite spirit becomes manifest, but unfortunately it cannot control the politicians." He was amazed to observe how apparently unconscious the public is of the patent contradiction he describes. He continues: "The plain fact is, and we had better make up our minds to it, that America intends to be supreme on the sea; and I do not see that we have either the right or the power to prevent her." Dr. Campbell quotes from Rabindrinath Tagore's Letters to a Friend to show that his visit in 1920 made him as distrustful of Western civilization in America as in Europe, and concludes: "This is the warning of a prophet. It is an indictment of Western civilization as a whole, but it was penned in America. Is the Christianity that we profess in common with America strong enough to falsify it?"

### Interchange of Preachers and Speakers

American preachers and other visitors to Britain are always sure of a hearty welcome. The leading speakers arranged by the Council on Interchange who are coming to England this summer are President Glenn Frank, of Wisconsin University, Bishop Warren Rogers, of Ohio, and President Douglas Mackenzie, of Hartford Sem. 4 supply preachers have been recommended by the New York Committee and will be available in England in July and August. The first supply preacher on the interchange basis is the Rev. W. H. Garth, of Islip, Long Island, who has already made himself acceptable at Westminster Abbey. Arriving in April, he will preach in the Abbey again, in St. Martin-in-the-Fields, Winchester and Lincoln Cathedrals, and also at Oxford, Bristol and other cities, in addition to addressing a number of Rotary Clubs throughout the country. An Anglo-American Conference will be held in England early in July at which all the interchange preachers and speakers will be present. Two conferences will be held in or near Liverpool or Manchester between July 7 and 10 at which Dr. Parkes Cadman will meet ministers and others to discuss problems of the day.

The Bishop of Winchester will visit the United States for six weeks during the autumn as an interchange preacher. Dr. Sydney Cave, Principal of Cheshunt Theological College, England, is to deliver in April on the Cowell Foundation of Hartford Theological Seminary five lectures on Theology and Preaching: An Attempt to re-state the Christian Message in the Light of Present Knowledge and Modern Needs. Dr. A. Herbert Gray, of London, will spend some months in visiting American colleges. He and Mrs. Gray are due in New York on August 25, and expect to remain in America till January 31. Dr. Olin Jones, of Duluth, Minnesota, is to take Dr. Gray's place at Crouch Hill Presbyterian Church in his absence. Dr. L. P. Jacks, Principal of Manchester College, Oxford, at the invitation of the American Association for Adult Education, which works in co-operation with the Carnegie Foundation, has come to America to confer with leaders of public opinion on what is being done for adult education.

As a result of her world-tour, Miss Maude Royden is planning to develop international work from Ecclestone Guildhouse. Arrangements are in progress for the interchange of lecturers and others between England and America and the East.



# NEWS IN BRIEF

## APRIL MEETINGS OF CLASSES

April 11, Central Hungarian, McKeesport, Pa. Rev. Julius Melegh, 124 8th Ave., McKeesport, Pa.; April 15, Eastern Hungarian, Trenton, N. J. Mr. Victor Racz, Theological Seminary, Bloomfield, N. J.; April 18, Nebraska, Duncan Neb. Bethel Church, Rev. C. W. Deglow, Duncan, Neb.; April 22, Western Hungarian, Conneaut, O. Rev. Alex. Dokus, Conneaut, O.

## THE PHOEBE HOME CAMPAIGN FOR \$250,000

The Executive Committee of General Synod has endorsed the campaign of the Phoebe Home at Allentown, Pa., for \$250,000. This amount is to be secured in the Eastern Synod, which body gave its approval last October.

The campaign is now being organized, and its to be completed this spring. The Executive Committee heartily commends it to our congregations and people of Eastern Synod, and sincerely trusts that the full amount will be secured for this most worthy institution.

—William E. Lampe,  
Executive Secretary.

## CHANGE OF ADDRESS

Rev. W. R. Shaffer from Conover, N. C., to 812 Montelieu Ave., High Point, N. C.

Rev. Stephen Virag from Indiana Harbor, Ind., to 5113 Forsyth Ave., East Chicago, Ind.

Rev. Dr. William H. Erb, 671 George St., Norristown, Pa., filled the pulpit of Heidelberg Church, Schwenksville, Pa., on Palm Sunday, in the absence of the pastor, Rev. D. K. Laudenslager.

In Christ Church, Greenawalds, Pa., Rev. C. D. Kressley, pastor, confirmation and Holy Communion were held Palm Sunday. 25 members received; 9 by confirmation, 5 by letter, and 11 by re-profession. Offering, \$55.63. 75 members communed.

Holy Communion was observed on Easter Day in the Sharon, Pa., Charge, Rev. W. M. Diefenderfer, pastor. Plans are being made for the purchase of an additional adjoining property, and if the purchase goes through the lot will be 120 feet long and 200 feet deep.

We regret to announce the home-going of Robert Francis Clayton, the husband of Grace Bartholomew Clayton and the son-in-law of Rev. Dr. Allen R. Bartholomew. Funeral services were held on Saturday afternoon, March 30, in the presence of a large concourse of friends, from his late home, 44 Brandon Road, Upper Darby, Pa. Interment in Westminster Cemetery.

St. Paul's Church, Somerset, Pa., Rev. George L. Roth, pastor, welcomed into the fellowship of the Church 6 by letter, 1 by re-profession and 6 by confirmation, on Easter Day. Miss Rebecca Messimer spoke to the School and at the session of the Young People's Dept. on Palm Sunday. Rev. Roy Moorhead will preach on April 7.

Palm Sunday services in Trinity Church, Scottdale, Pa., Rev. A. S. Lenhart, pastor, were attended by a large audience in the morning when the pastor confirmed the catechetical class of 14 members, 9 boys and 5 girls, the largest class received in many years. The sacrament of baptism was administered to 2 children and 8 adults; 4 adults were received by letter, making a total of 18 new members. 136

were present at Sunday School. Holy Communion on Easter Day.

Mr. Harvey A. Henry, formerly of Lebanon, Pa., has recently been elected President of the Southern California Retail Druggists' Assn. He is also the senior member of the Henry-Coleman Drug Co., operating 4 drug stores in Los Angeles. The Los Angeles Night School of Pharmacy is owned and conducted by Messrs. Henry and Coleman, in which both are instructors. None the less active is Mr. Henry in the First Church of Los Angeles, in which he is a deacon of notable worth and Associate Supt. of the Church School.

Mr. Levon N. Zenian, whose picture adorns the cover page of this issue, is a splendid young Armenian in whom the Editor of the "Messenger" has taken much interest for the past ten years, as he was privileged to meet him first in his home in the city of Aintab, Armenia, in 1919. Please read the account in our Home and Young Folks Department. It should be of thrilling interest to all who have contributed toward the work of Near East Relief.

Holy Week Services in Christ Church, Latrobe, Pa., Rev. Ralph E. Hartman, pastor, well attended and elicited much interest. The preacher of the week was the Editor of the "Messenger." Dr. Leinbach also had the privilege on Mar. 25 of officiating at the baptism of Ralph Ellis Hartman, Jr., infant son of the pastor and wife. On Good Friday evening the pastor had the joy of confirming a class of 24 and receiving a goodly number of other new members. The Easter Communion was an occasion of spiritual blessing.

A meeting of the mothers of the Reformed Churches of Philadelphia will be held at the home of Mrs. Rufus W. Miller, 1804 Wynnewood Road, Overbrook, Philadelphia, Pa., Tuesday, April 9, 1.30 o'clock. Mrs. Miller will explain the work being carried on by her among the children of Overbrook. The Loving Workers is the name of the organization and the mothers

who hear Mrs. Miller will gather many helpful ideas from her talk on the treasure chest which the children work to fill for the benefit of the poor. The Mother Circle of the Woodland Avenue Presbyterian Church will also attend.

First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, received 14 by confirmation on Palm Sunday. Holy Week services were held Tuesday evening, Wednesday evening, which was Home Dedication Service, Thursday evening, and Good Friday evening, when Holy Communion was administered. On Wednesday evening, Mar. 20, the Monica Aid Society presented altar hangings to the Church. The president, Mrs. Lewis Meyers, presented the hangings and the committee composed of Mrs. O. J. Rabenold, Mrs. George Gallagher, Mrs. John Riegel and Mrs. Quinton Stemler, placed them on the altar, the reading table and the pulpit.

The Sacrament of the Altar was fittingly observed on Palm Sunday in Zion's Church, Augustaville, Pa., Rev. Oliver F. Schaeffer, supply pastor. A large percentage of the membership communed. Offering, \$55. 93% of the Apportionment paid and balance confidently assured. The congregation maintains an up-to-date Sunday School and is under the efficient leadership of Dr. E. M. Heckert. The record of S. S. attendance is noteworthy, since it is but slightly affected by summer's heat and winter's cold. Two stirring and interesting lectures were delivered recently by Revs. G. W. Spotts and W. J. Muir. Both lectures were opportune and warmly received. The congregation has a loyal and faithful consistory.

Among the life-time readers of "The Messenger" in St. Paul's, Somerset, Pa., Rev. George L. Roth, pastor, are Elder and Mrs. Edmund M. Glessner. For all of their married life, which is 54 years, "The Messenger" has been a weekly visitor. For the same period of time they have bought the Almanac and have a complete file. Elder Glessner celebrated his 77th birthday anniversary this week, and "The Messenger" joins in congratulations. This good elder has been kind enough to send on this gracious word: "For 54 years I have been a constant subscriber to 'The Messenger' and a faithful reader even before that. I would buy it if it were not interesting, but under your editorship, Dr. Leinbach, I find it essential. Why not make it a daily?"

Rural Life Sunday for this Year—May fifth—was formally announced by a resolution of the Committee on Rural Work of the Home Mission Council in Atlantic City, January 7, 1929: "Resolved, That the Town and Country Committee of the Home Missions Council invite the Home Missions Council, the Federal Council of Churches, government and farm organizations and people of every name to observe the fifth Sunday after Easter in each year as 'Rural Life Sunday,' such Sunday to be observed in such ways and by such means as Church, organization and local conditions suggest." The Foreign Missions Conference which met in Detroit, January 15-18, said, "We approve the general plan of Rural Life Sunday, and recommend to the Boards that sermons be preached on the theme of a Gospel for the millions of people, in the rural areas of the world, and that prayers be offered not only for the fruits of the soil, but also for the husbandman himself, his wife and his household and for all rural life and work." (See item on page 2).

## THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "How Can a Local Church Help in Developing a Christian Family Life?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 9, 1929.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans which have actually proved fruitful are of more value than theories which have not been tried.

Prizes: First Prize—\$100.

Second Prize—\$50.



The 54th annual session of Kansas Classis will be held at Fairview, Kan., Wed., May 8, at 8 P. M.

Many delegates are registering for the International Christian Endeavor Convention, at Kansas City, Mo., July 3-8. Send \$2 to E. P. Gates, 41 Mt. Vernon St., Boston, Mass.

First Church, Canton, O., Dr. R. W. Blemker, pastor, held confirmation service Palm Sunday morning and a reunion of the confirmation classes in the evening. The men's new organization meets April 11.

The senior choir of First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor, rendered the Easter cantata, "Easter Glory," to a large and appreciative audience. First Church is joining with the other Churches of this community in a Visitation Evangelism Campaign conducted by Dr. S. B. Goff.

Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, is conducting the services and delivering the sermons in Heidelberg Church, Broad St. and Grange Ave. (5800 North), Philadelphia, during the month of April. Take subway to Olney Avenue Station. Everybody welcome.

The Girls' Glee Club of Heidelberg College will give a concert in Odd Fellows' Auditorium, Ogontz and Cheltenham Aves., Philadelphia, on Saturday, April 6, at 8 P. M., under the auspices of Faith Church, Rev. Elmer Leiphart, pastor.

St. John's Church, Bethlehem, Pa., has added 25 new members since Nov. 15, 16 of these being received at the service on Good Friday night. Rev. Dr. Z. A. Yearick, pastor emeritus, preached the Communion sermon on Easter morning.

In Mt. Zion Church, Jacobus, Pa., Rev. Paul I. Kuntz, pastor, a very impressive Cross and Crown service was held in Salem Church. A cross was illuminated in the rear of the Church. The large audience greatly enjoyed the rendition of several beautiful anthems by the choir.

Holy Communion was celebrated Easter Day in Central Church, Dayton, O., Dr. W. W. Rowe, pastor, Rev. E. E. Young, associate pastor. The cantata, "Easter-tide," was rendered by the choir in the evening. The annual congregational meeting will be held April 17.

St. John's, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, had a happy and inspiring service on Palm Sunday evening, when 50 folk were received into the fellowship of the Church; 36 by confirmation, 11 by re-profession, and 3 by letter. In the 7 months Rev. Mr. Maurer has been in this field, 88 members have been received, an increase of 38%.

Calvary Church, Philadelphia, Pa., Rev. Dr. F. H. Fisher, pastor, held services every Thursday evening of Lent with sermons by visiting preachers. On Sunday evening, March 17, the choir gave the cantata, "The Conversion of Saint Paul." Holy Communion was celebrated Easter Day at both services. Special services were held during Passion Week.

In Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor, the Canton Welsh Choral Society of 65 voices, under the direction of Mr. Gwilym G. Rhys, gave a sacred musical on Palm Sunday evening. Holy Week services were held Wednesday, Thursday and Good Friday evenings. Holy Communion celebrated Easter Day. 36 catechumens were confirmed Palm Sunday.

First Church, Los Angeles, Cal., Rev. Edward F. Evemeyer, supply pastor, held confirmation services on Palm Sunday. Since coming into the new Church home, First Church has received 50 new members, an increase of 41%. Holy Week services were held Wednesday, Thursday and Good Friday evenings. Holy Com-

munion on Easter Day. An artistic Easter leaflet was distributed.

The artistic Lenten bulletin of Christ Church, Lykens, Pa., Rev. Walter R. Hartzell, pastor, contained a helpful pastoral message and the Lenten program. Services were held each Wednesday evening of Lent, and on Wednesday, Thursday and Friday evenings of Holy Week. Preparatory and confirmation service held on Good Friday evening. Holy Communion on Easter morning. S. S. Easter service in evening.

Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, held confirmation on Palm Sunday morning and the Annual Reunion Service for all the members of the Church in the evening. This Church co-operated in the Noon-day Lenten services at one of the city theatres. Holy Communion was administered Good Friday and Easter Day. Dr. G. E. Hiller preached the sermon at the morning Easter service. Easter cantata by the choir in the evening.

Zion Church, Lehighton, Pa., Rev. Paul Reid Pontius, pastor, held confirmation service for adults on Palm Sunday morning and confirmation for young people in the evening. Holy Week services were held every evening with the exception of Saturday. Rev. Nevin C. Harner, recently elected as Instructor in Religious Education in the Theological Seminary, Lancaster, assisted the pastor in the Good Friday and Easter Communions.

In Zion Church, York, Pa., Rev. Dr. J. Kern McKee, pastor, the Third Annual Family Day service was held on March 11. Home Dedication Day was observed on March 27. The Near East offering of \$1,041.70 is but \$10.67 short of the contribution of last year. The Lenten Number of "Our Reminder," the Church bulletin, contains the names and addresses of the members, and the personnel of the Church organizations.



Gene Stone

Gene Stone, son of the late Rev. John E. Stone and Mrs. Nellie C. Stone, of 1247 N. 55th St., Philadelphia, and a member of Palatinate Church, will be installed as President of the West Philadelphia Senior Christian Endeavor Branch, representing 42 C. E. Societies, Thursday, April 11. Dr. Henry G. Maeder, pastor of Palatinate Church, will have charge of the installation of the new president and other officers of the C. E. Branch at the monthly rally to be held at the First United Presbyterian Church, 52nd St. and Chester Ave., Philadelphia. Stone is a senior at Temple University where he is studying journalism. He is president of the Senior Class of the School of Commerce and in 1927 was voted the most popular boy in the university.

Bethany Church, Ephrata, Pa., Rev. George T. Fitz, pastor, held special services March 3-10. Dr. C. E. Schaeffer preached the evening sermon on March 3 and Rev. Allan S. Meck preached Tuesday, Wednesday and Thursday evenings. Dr. Paul S. Leinbach delivered the sermon on Sunday evening, March 10. The special music was in charge of Mrs. E. H. Newcomb and Mrs. Marie B. Good.

The 40th anniversary of the entrance of Dr. J. C. Leonard into the ministry will be observed on Tuesday evening, May 7, in connection with the 99th annual sessions of the Classis of North Carolina. The sessions will be held in First Church, Lexington, founded by Dr. Leonard 28 years ago, and of which he continues pastor. Dr. Leonard has been Stated Clerk of the Classis 37 years. It will be recalled that he was President of General Synod 1923-26. In many ways his ministry has been notable. The committee in charge of this anniversary consists of Revs. A. O. Leonard and J. A. Palmer.

In Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, confirmation was held Palm Sunday. Holy Week services Wednesday, Thursday, with sermon by Rev. H. F. Loch, and Good Friday evenings. Sunrise service Easter morning. Holy Communion at the 3 services on Easter Day. Cantata in the evening. The Father and Son Banquet on Mar. 15 was a great success; 75 enjoyed the addresses of Rev. A. M. Billman, Prof. W. W. Lantz and Dr. Chester Wasmuth. The pastor was elected a member of the Turtle Creek Rotary Club on Mar. 19.

In St. Peter's Church, Apple Creek, O., Rev. H. F. J. Uberroth, pastor, the confirmation classes of 1926-27-28 held a reunion and attended the morning Palm Sunday service in a body. Holy Week services were held each evening with the exception of Saturday. On Good Friday a 12 to 3 o'clock service was held. Special music was rendered at each service. Holy Communion at the 6.30 A. M. service Easter Day. The choir, under the direction of Mrs. N. C. Mayer, rendered a cantata on Easter evening.

The Easter message of Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, was printed on an artistic letterhead, and announced Palm Sunday as Young People's Day and Holy Communion on Easter Day. The Church co-operated in the Noon-Day Lenten services held each day in theatres in Cuyahoga Falls and Akron, and in the Union Three Hour Service held in First Reformed Church, Akron, under the auspices of the Reformed Churches of Akron. The choir rendered the cantata, "The First Easter," by Tillotson-Wilson, on Easter evening.

Rev. Dr. James D. Buhner, pastor of First Church, Washington, D. C., was honored by the members of his Church on the evening of Feb. 20, the occasion being the 25th anniversary of his pastorate, by a reception and very well rendered program. Greetings were extended from the various organizations and a check for \$250, plus \$30 from two individuals, was presented to Dr. Buhner. Mrs. Buhner was presented with a very attractive basket of flowers. Fifteen young people were confirmed on Palm Sunday.

Special services were held March 10-17 in First Church, Ephrata, Pa., Rev. Dr. Martin W. Schweitzer, pastor, with Rev. Edwin H. Bookmyer, of Philadelphia, as the preacher. The Ephrata Community Male Chorus was present Tuesday evening. Wednesday was Muddy Creek Night, and Thursday was Swamp Night. Rev. A. Fred Rentz delivered the sermon March 17. Mrs. Jacob Smith, organist, had charge of the special music. Dr.



## YOU ENJOY READING YOUR COPY OF THE MESSENGER!

**WHY NOT TRY TO INTEREST THE NEW MEMBERS RECEIVED INTO YOUR CHURCH THIS EASTER TIME.**

**HELP TO BRING THE SAME ENJOYMENT INTO THE LIVES OF YOUR FELLOW-MEMBERS.**

Schweitzer, who is chaplain of the House of Representatives at Harrisburg, recently officiated at a marriage ceremony in the State Capitol.

Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, co-operated with the local ministerial association in conducting the noon-day services during Holy Week. A 3-hour service was held Good Friday. Dr. Clyde Xander preached the sermon at the last Lenten mid-week service held Mar. 20. Confirmation was made on Palm Sunday and Holy Week services were held Tuesday, Wednesday, Thursday and Good Friday evenings. Holy Communion was administered Easter Day at both services. "The Resurrection Song," a cantata, was rendered in the evening. The Sunday evening sermons during Lent were on the life of Joseph, with special adaptation to youth.

Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, held worship Palm Sunday in its newly renovated Church which was filled to capacity at all services. The Church has been papered in a fashion to represent the rough plaster work which is being done in modern buildings. The chancel furniture was re-upholstered and a fine new Hymn Board was presented to the congregation. 15 were admitted by confirmation, 1 by baptism and confirmation and 12 by re-profession. The mid-week services have been exceptionally well attended, the smallest attendance being 110, and the largest being 225, making an average of 130. The largest offering was \$13.26, and the smallest \$6. The Holy Communion was administered at 6 A. M., 10 A. M., and 7 P. M. on Easter Day.

In First Church, Canton, O., Dr. R. W. Blemker, pastor, Holy Communion was celebrated on Good Friday evening. The offering was for the Kingdom causes of the Church. An Easter Communion service in the German language was held Easter morning. In the evening the cantata, "Death and Life," was presented by the choir. Palm Sunday was a day long to be remembered. The S. S. attendance reached a new mark for the year with a record of 822. The evening roll call revealed that Mrs. Magdalene Studer, in her 97th year, is the oldest member of the Church, and Miss Bernice Bosch, just past 12, is the youngest member. Mrs. Theresa Spickler holds the record for the number of years of membership, having joined the Church in 1855, 74 years ago. A Mothers' and Daughters' banquet is being arranged by the men of the Church for May 12.

In Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, Holy Week services were held Tuesday, Wednesday, Thursday and Good Friday evenings. Holy Communion was administered at the 7 A. M., 10.45 A. M. and 7.30 P. M. services. Elwood Helfrich, Editor-in-Chief of "The Christian Forum," the newsy monthly Church paper, has accepted a position as Boys' Counsellor at Girard College, Phila.,

Pa. His valuable service will be greatly missed. "The Daughter of Jairus," was beautifully presented by the choir on Mar. 17. In order to accomplish increased Church attendance, invitations were issued to each S. S. class to attend Church services at stated intervals in a body. The response has been fine and several new features have been inaugurated, such as an organ recital by Professor Unger, preceding the service in the evening. The Mother's Circle observed its 3rd anniversary recently with a special meeting at which Dr. Wm. Van De Wall, of the Allentown, State Hospital, was the speaker. During the pastor's absence, while attending the meeting of the Executive Comm. of General Synod, Rev. J. P. Bachman conducted the Lenten service on Feb. 27.

The following from the pen of our old friend, Rev. Geo. W. Lutz, in "Town and Country," will be of interest to our readers: "We had to chuckle just a little bit, we just couldn't help it, when our old teacher at Lancaster, Dr. Richards, who preached in the three Churches of the Pennsburg Charge the other Sunday, was about all in and completely fagged out. We don't blame him. We did that for 25 long years, and only those who have tried it know what it means. To preach three times and teach two Bible classes in one day is not quite easy. To do it for 25 winters, travelling 30 miles oftentimes, besides, and over rough roads, doesn't mean much to some people. Pennsburg charge was wise in choosing a young man for the place, and they have elected, in our opinion, a splendid type of a man as our successor. If Brother Slifer fills that charge for 25 years, as it is composed at present, he deserves a pension, to say the least. Up here we had to fight to win out on two sermons a day, and never an afternoon service. Afternoon services should be outlawed altogether. Half of the people fall asleep anyhow. Pennsylvania Germans have too heavy Sunday dinners!"

St. Mark's Church, Lebanon, Pa., Rev. Dr. I. Calvin Fisher, pastor, observed Wednesday evening Lenten services. We were interested in reading the following gracious reference to "The Messenger" in a recent number of the Church bulletin: "The Reformed Church Messenger". This is the official organ of our denomination. There are less than 50 subscribers to this paper in our congregation. Do you think that this number is entirely too few, and that you are missing no little by failing to read the same weekly? The editor is Dr. Paul S. Leinbach, recognized as one of the leading religious editors of the nation. Mr. Franklin F. Glassmoyer has been appointed the 'Messenger' representative for our congregation. He will call and see as many of the families as he is able. Will you not make up your mind and subscribe for the paper and read it for a year? We feel sure that after you have done so you will want it the next year. You business men read your trade journals; do you not think you ought to be equally as much interested in your Church and read the journal that is published in the interests of your Church and the Kingdom of God?"

In Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, Men and Boys' Day was observed on March 17. Temple Glee Club, of 80 voices, under the direction of Dr. J. Marvin Hanna, and the Harmonica Band of 45 pieces, under the leadership of Prof. Albert N. Hoxie, rendered excellent music and, the speaker was Mr. Charles H. Watts, of New York. Confirmation was made on Palm Sunday. Neighborhood Noontime meetings were held during Passion Week and stirring messages were brought by Dr. Floyd W. Tomkins, Dr. Milton H. Nichols, Dr. James M. S. Isenberg, Rev. Wm. J. Miller,



## Training for the Christian Ministry

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**Hartford Seminary Foundation**  
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Jr., and Dr. Harry Burton Boyd. A Dawn Service was held Easter morning. Holy Communion was celebrated at both morning and evening services. A congregational meeting will be held April 8. April 7 will be "Roll Call Sunday," with a Surprise Service in the morning and a Men's Night, with a special speaker and special attractions. Dr. Albert F. McGarrah, Director of the Department of Church Buildings Funds of the Presbyterian Church, will deliver the sermon on Loyalty Sunday, April 14. A prominent speaker will bring the message on Women's Night, April 14. The 17th anniversary of coming into the present Church will be observed on April 21. Mr. J. Edward Tomkins, of Rahway, N. J., will bring the messages at both services. Mr. Tomkins will be the Loyalty Crusade leader of the "Trinity Transformed" program. A Men's Loyalty Dinner will be held April 17, and a Women's Loyalty Dinner will be served April 18. A Devotional Meeting will be held on the following Friday evening in anticipation of a great Anniversary and Victory Sunday.

## HOW VISITATION EVANGELISM WORKS

Following is a most interesting letter by the pastor of Grace Reformed Church, Allentown, Penna. Please read, reflect and react:—

Allentown, Pa., March 4, 1929.

"Rev. R. C. Zartman, D. D., Swarthmore, Penna.  
Dear Dr. Zartman:—

Well, we have just finished one week of Visitation Evangelism and I am ready to sing its praises. It has been a revelation to me to see the large number of people in our community who are not touched by the Church.

We had 9 teams who met at a supper each evening in the Church at 6.15 and at 7 we turned them loose. They made about 150 calls. We have 220 visits to make. This is the number which a recent survey of our community gave us. This survey

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made in conjunction with the Lutheran Church.

Our people said we dare not stop, and they are making the balance of the visits between this and Easter Day. We called on many people who never were in our Church and many who did not even know where it was located. We, of course, could not ask those people to join our Church. What wonderful prospects we have for the future! Even at that we had 30 definite decisions and I believe I can get almost that many more between this and Easter by following up much of this work.

Yesterday we had many of these new people in our services and Sunday School. This visitation revealed all kinds of material which we must harness.

I forgot to tell you that last Sunday evening we had what we termed a Community Night. To this service we invited all these people through a special, written invitation. Our Church was packed to the doors. There really was only standing room.

We will have another intensive drive between Easter and Pentecost. The thought struck me—perhaps you might like to spend Pentecost with us? Will you be in this section?

I am absolutely sold on this method. If at any time you want me to testify to its merits in print or in word, command me.

Cordially yours,

—Ralph S. Weiler."

#### THE MAN WHO ABUSES HIS CHURCH

With few exceptions the person who is the loudest in his criticism of his Church is weak in his support of his Church. He would be like a fish out of water at prayer meeting, and if the pastor should call on him to pray on Sunday morning he would need first-aid treatment from a Red Cross nurse. Trace these bitter and loud critics one by one and you generally find them "Honorary (?) members who know as little about the language of spiritual life as a Zulu knows about Sanskrit. They belong (?) to the Church because they want an insurance policy (both covering fire and life) in the Insurance Company of the New Jerusalem, and not because they have consecrated their lives on the altars of the Church.

Honest criticism of the Church and her workings is a wholesome thing, but that criticism should be done by men and women whose religious lives and loyal service entitle them to be heard. Time serving, worldly-minded selfish members who seldom attend Church and make no sacrifice for the cause of Christ are not qualified to be official censors of the policy and program of the Church of God. And yet these are often the ones who try to dominate the life of the Church and are generally at the front making and unmaking pastors.

#### DELEGATES TO GENERAL SYNOD

All delegates to General Synod who desire entertainment during the coming sessions of General Synod in Indianapolis, Ind., are requested to write at once to the Chairman of the Committee of Entertainment of Delegates, Rev. George P. Kehl, 585 Middle Drive, Woodruff Place, Indianapolis, Ind. Kindly state whether you will use train, interurban, or auto.

When such a censor rises up he should be asked what his life has amounted to as a consecrated, devout follower of Jesus Christ and the weight of his words should be measured by that test.—Richmond Advocate.

#### CEDAR CREST COLLEGE

In addition to having conducted, encouraged and taught in schools of religious education at Pen Argyl, Easton, Allentown, and other points, Dr. Rominger, of the Religious Education Department at Cedar Crest College, has built up the work at his college.

Probably no field is more difficult to teach in than the field of religious education today. In addition to the needs of nobility of character, faith and vitality on the part of the teacher, the modern college professor must have some knowledge of the Bible as a work of literature, must have broad human sympathies, and must have years of training in the philosophy and psychology of the world today.

Dr. Rominger, who has been trained as a sociologist at Columbia, Harvard and Chicago, has a very active department at Cedar Crest. Its members have both an intimate knowledge of the Bible and wide scholarship. Dr. Charles H. Rominger takes the field of ethics and Christian philosophy; Dr. Wicker, S. T. D., is teaching the life of Christ; Miss Mary E. Griffin, of Oxford University, England, is taking the Bible courses with the emphasis on the literary side. Associated with Dr. Rominger are Josephine Albright in the sociology department and Elizabeth Curtis in the field of the drama and religious pagantry.

On April 19 the International Club at Cedar Crest will present a German drama, a French play, and a series of Spanish numbers at a program to which all friends of the college are invited. The undergraduates studying German will give a play presented in a German college for girls, "Was Wollt Ihr Werden?"; the French Club will give "Bazar Parisien"; and in the Spanish group will be presented a Spanish tango by Betty Dunn and Marjorie Hibbert and Spanish songs by Grace Eberle. The German play deals with the commencement day at the German college in which eight girls portray



their careers in life in the Germany of today. Since the piece is written by a German teacher, it represents the life of modern Germany. It shows that the German girl of this generation is preparing herself to be fitted to take her place in the world. In the play, Gunda, one of the graduates elects to become a musician; Lulu portrays her career as a leader in the life of the community; Lisbeth will be hostess in a restaurant; Julia acts the role of a business woman; Minna will be a keeper of a bookshop; Martha will take up landscape gardening; Susanna will be a chauffeur; and all of the girls will be engaged in useful work in the world.

At the invitation of the director of Station WIP, Gimbel Brothers, Philadelphia, the Cedar Crest College Glee Club will present a program from 3 to 3.45, Wednesday afternoon, April 17. Miss Elva Knouse, leader of the club, and Miss Edna Earl Hagy, of Allentown, the manager, are also arranging for programs to be given by the Scranton Alumnae Club and at the Methodist Church, of Honesdale, Pennsylvania.

Few glee clubs in colleges of this State have had as careful preparation in their singing effects as has the group from the local institution, which began its practicing early in September. Miss Gladys Sullivan, the director, who has had much experience with the excellent club of Lindenwood College, Missouri, is extremely proud of the girls, many of whom she has been training for four years at Cedar Crest. Among their other appointments have been concerts at the college, at Easton, Wilson Borough, Nazareth, Pen Argyl, the Allentown Advertising Club, at Christ Reformed Church, Bethlehem, and at a number of service clubs. Financially, musically, and especially in their marvelous blending of voices, the Glee Club is proud of its 1928-1929 season.

Among the other events at the college which will occur when the undergraduates return from their Easter vacation are: the sophomore hop on April 6 will be attended by 75 couples; the college play, "The Road to Yesterday," to be given on April 13; the meeting of the Literary Club on April 9, which will discuss the philosophy of Pupin and Papine; and the faculty book club meeting which will take place on April 18, which will discuss the biography and travel books of 1928 and 1929.

## HOME AND YOUNG FOLKS

#### DR. CADMAN AND THE USE OF LEISURE

A mother recently wrote Dr. S. Parkes Cadman as follows:

"Can you tell an anxious mother what to do for her children's leisure hours? Mine are all right as yet, but the way some older youngsters spend their spare time makes me concerned for two girls and a boy who are now in their early teens. Isn't work a good thing? Keeping them busy keeps them out of mischief."

"Do not needlessly disquiet yourself,"

Dr. Cadman replied. . . "You will be wise not to insist too strongly that the discipline of time-consuming work is the best remedy for social evils or for the insurmountable of your children's safety.

"This theory was preached when I was young, and its practice mutilated countless lives. It is as old as the moralists of Rome, one of whose emperors declared, 'a man ought to die standing.'

"Yet no nation needs to study the wise use of leisure more than our own. Your two girls and boy, and anybody else's children, for that matter, cannot attain

the fullness of their powers without interludes freed from the demands of their daily routine. If this is conceded, is not Dean Inge right in his assertion that how to employ spare time profitably is no doubt a harder problem than the best use of our working hours? I think so, and I further believe the problem can be measurably solved by teaching youngsters to multiply their gainful interests. Body, mind and spirit should have pursuits subordinate to our primary activities and so contributory to their efficiency.

"To be concrete, does the boy feel any



relish for nature, or do the girls care for art in any of its manifold forms? If so, the gates of opportunity are wide open to them. Let them select what they will in any of these realms, so long as what they choose broadens their sympathies, puts a keener edge on their humane desires, and makes them more responsive to the beauty and the wonder of the world. Bid them turn on full steam and go ahead. You, too, will find great joy in their enthusiasm for such ventures."—From **Playground and Recreation Association of America.**

LEVON N. ZENIAN

A New Sunday School Leader in Bible Lands

The World's Sunday School Association has appointed Levon Nazareth Zenian as its representative among Armenians in the Near East. He is to do special religious education work among the one hundred thousand members of these ancient Christian peoples now scattered through Syria and Palestine. The Church leaders welcome his co-operation in helping them to work out an adequate policy for the religious nurture and training of the children and young people.

Levon Zenian has been providentially made ready for this great mission as will be seen by the following sketch of his life. He was born in 1895 in the city of Aintab, Cilicia, Central Turkey, of Armenian parentage. He became an American citizen by naturalization in Philadelphia, Pennsylvania, May, 1926, through the aid of Dr. Leinbach.

Living in Aintab, a city famous for its educational institutions, and where our first Reformed Church missionary, Dr. Benjamin Schneider, did such great work, he was privileged to attend first-class Armenian Grammar and High Schools. After High School a year was spent as a teacher in a rural Christian school. In 1913 he entered Central Turkey College, Aintab, a regularly accredited school maintained by the American Board of Foreign Missions. After two years in college the war closed all schools in Turkey. While in college, he held office in the Student Senate and was a member of the Editorial Staff of the college paper. First prize in public speaking and other excellent marks won him a scholarship for his second year.

During the deportations and massacres of 1915 and succeeding years, in which he lost fifty of his relatives, he was drafted into the Turkish Army. Two and a half miserable years were thus spent, until the British Army under General Allenby freed the Christian population. As one of the very few survivors of the educated group, and because of a knowledge of French, English, Armenian and Turkish, he served with the British Army as an interpreter, and later in the same capacity with the American Red Cross and the Near East Relief.

This young Armenian, an omnivorous reader, chanced to pick up in a Turkish book shop two books that changed the whole direction of his life. There in piles of books confiscated by Turks, many of them used to start fires, he found a copy of Marion Lawrance's book, "How to Conduct a Sunday School." This book he read and read, until it fired his soul with the idea of starting a Sunday School in his own Church and it also made him ambitious to go to America to be trained in religious education. He therefore organized and maintained for a year during the British occupation, the first Sunday School in the Armenian Apostolic Church. It was composed of 750 refugee children under fourteen years of age, who had just returned from exile in the desert. The other book he found was Laura E. Cragin's "Kindergarten Bible Stories." He translated portions of these two books into Armenian and used these to train a staff of thirty-five teachers.

It was this school which attracted the favorable attention of three Americans visiting Aintab, who were members of an Interdenominational Commission of Sunday School leaders sent in 1919 by the American Committee for Relief in the Near East. It was through the interest of these three men, Dr. W. Edward Raffety, Dr. Paul S. Leinbach, and Dr. George E. Huntley, that he was encouraged to come to America.

In 1920, during the expulsion of the Armenians from Turkey, and the transfer of the Near East Relief from Aintab to Beirut, Syria, he came with 1,800 orphan children and the American Staff to Beirut, where he served as a teacher in the orphanage. In August of that year, he arrived in America making his home with Dr. Raffety. He entered Temple University, College of Liberal Arts, in Philadelphia, being employed during his spare time by the American Baptist Publication Society.

In the fall of 1921, he entered the Boston University School of Religious Education and Social Service, graduating with the degree of Bachelor of Religious Education, June, 1922. He later did graduate work in Boston University and the University of Pennsylvania.

Because of his intimate knowledge of the Near East situation, he was asked in the fall of 1923 to join the staff of the Near East Relief in the regional office at Philadelphia where he served four years as a field representative, organizing campaigns, lecturing in Churches, service clubs, schools, teachers' institutes, colleges, conventions, etc. He has spoken in quite a number of our Reformed Churches and Sunday Schools.

In July, 1924, he was put in charge of the foreign department of the Near East Relief regional office, with headquarters in Philadelphia. This department handled hundreds of individual remittances from former residents of the Near East to their relatives overseas. Through the efforts of this department, a great number of broken families were re-united, scores of orphans were brought to America and many students placed in American institu-

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tions. This personal service brought him into contact with the State Department, the immigration authorities, welfare and social organizations here and abroad.

While serving in this capacity he was invited to become a member of the commission sent in the summer of 1925 to the Near East to study and observe the entire Near East situation. During this survey, he visited the Armenian communities in London, Paris, Marseilles and Venice advising with them concerning the refugee and orphan problems in the Bible Lands. This commission visited all the orphanage centers and refugee camps in Greece, Syria and Palestine. It was his privilege to confer with the Church leaders in Athens, Cairo, Alexandria, Jerusalem, Beirut and Aleppo. One of the purposes of these conferences was to determine the attitude of Eastern Church leaders toward the modern Sunday School idea and the religious educational movement in general. These meetings showed a uniform and sympathetic attitude. Since his return he has received numerous communications regarding the beginning of the project discussed with these leaders. He found also American missionaries and Armenian educators sympathetic and willing to co-operate. It is believed that in his new position he will be able to conserve many of the spiritual values of the great humanitarian work of America in Bible Lands. Already a number of our Sunday Schools have indicated their willingness to aid in supporting his work.

DAD AND LAD

Down the street I walked one day,  
Observing folks along the way;  
Men I saw most everywhere,  
Smoke was curling thru the air.

Happy all they seemed to be,  
The smokers that I chanced to see;  
I wondered then why men like they  
Would smoke and blow their "kale" away.

Frugal men I saw, I know,  
Who wince to see their money go;  
Still they smoke and blow away—  
Naught laid by for a rainy day.

Should the smoker be a dad,  
Sorry I feel for a smokin' lad.  
No dad should tan with a hickory stick  
The lad who mocks his daddy's trick.

Show me a boy who isn't glad  
When he can mock the tricks of dad.  
Help them strong and better grow,  
By the kind of seed you sow.

Nobody knows what a boy will be—  
What kind of a man the world will see;  
But this I know, that all men can  
Help grow the lad to a better man.

—Harry Troupe Brewer.  
Hagerstown, Maryland.

PEN PRICKS

By John Andrew Holmes

The middle-aged man is the modern Atlas, bearing the world on his shoulders.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D

THE UPPER ROOM

Text, Mark 14:15, "And He will Himself show you a large upper room furnished and ready: and there make ready for us."

There are many important rooms in the world which are noted for the events which occurred there or the movements which were started there; but, doubtless, the most important room in the world was the upper room in the city of Jerusalem where Jesus met with His disciples for the last time before His crucifixion and where He met them for the first time after His resurrection.

It is interesting to learn how that room was chosen. St. Mark tells us the story in the fourteenth chapter of his gospel: "And on the first day of unleavened bread, when they sacrificed the passover, His disciples say unto Him, Where wilt Thou that we go and make ready that Thou



mayest eat the passover? And He sendeth two of His disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wheresoever he shall enter, say to the master of the house, The Teacher saith, Where is My guest-chamber, where I shall eat the passover with My disciples? And he will himself show you a large upper room furnished and ready; and there make ready for us. And the disciples went forth, and came into the city, and found as He had said unto them; and they made ready the passover."

St. Luke tells us that Peter and John were the two disciples whom Jesus sent into the city to find the upper room in which they would eat the passover. "The goodman of the house," as the owner is called in the Authorized Version, did not know to what dignity and renown Jesus would raise the room in which he permitted Him and His disciples to meet, and yet he cheerfully allowed them to use his upper room to celebrate the passover.

Jesus called His disciples His friends. He said to them: "Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you." But Jesus had other friends, such as Mary and Martha and Lazarus, of Bethany; Nicodemus, who came to Him by night; Joseph of Arimathea, who laid His body into his own tomb; and this unnamed "goodman of the house," who gave Him his upper room. Jesus has many friends in the world today, and He calls us His friends.

When Jesus and His disciples entered that upper room on Thursday evening of Holy Week it began to have a new meaning and to acquire an importance which it has never lost.

There, in the upper room, Jesus celebrated the passover with His disciples. The passover was a feast of the Jews to commemorate the sparing of the Hebrews in Egypt, when God, smiting the first-born of the Egyptians, passed over the houses of the Israelites which were marked with the blood of a lamb. You can read about it in the twelfth chapter of Exodus, where it is recorded as follows: "Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two-side posts, Jehovah will pass over the door, and will not suffer the destroyer to come into your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

In this upper room Jesus washed the disciples' feet. St. John tells us that when Jesus came to Simon Peter, he said to Him: "Lord, dost Thou wash my feet?" Jesus said to him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter said to Him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with Me." Then Peter said,

in his earnest way, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He that is bathed needeth not save to wash his feet, but is clean every whit." Jesus told them that He did this as an example to them to teach them the lesson of humility and service. He said, "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash another's feet."

In the upper room, on this same evening, Jesus pointed out the traitor. He was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray Me." They began to be sorrowful and to say unto Him one by one, "Is it I?" It became known to some of them that it was Judas Iscariot.

In the upper room Jesus instituted the Lord's Supper, which in the Christian Church takes the place of the passover of the Jewish Church. We are told: "The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks He brake it and said, Take, eat, this is My body which is broken for you; this do in remembrance of Me. After the same manner also, He took the cup, when He had supped, saying, This cup is the new testament in My blood, this do ye as often as ye drink it, in remembrance of Me." And for nineteen hundred years this sacrament has been celebrated in an unbroken custom which will continue to be observed as long as there are any loyal followers of the Lord Jesus Christ. This sacrament gives great importance to the upper room where it was first instituted by our Lord. And you, as Juniors, can look forward with joyful anticipation to the time when you can help to celebrate this sacrament in remembrance of Him.

It is also very likely that in the upper room Jesus delivered those farewell discourses which are recorded in the fourteenth, fifteenth and sixteenth chapters of St. John's gospel, and offered the high-priestly prayer which is given in the seventeenth chapter of St. John's gospel.

Then followed the agony in Gethsemane, the betrayal and arrest of Jesus, His trial and the abuses which were heaped upon Him, and finally His crucifixion and His death upon the cross. His body was reverently taken from the cross and laid into the tomb. But, as He had said He would, He came forth from the tomb on Easter morning bringing life and immortality to light.

He showed Himself, after His resurrection to several of His friends on Easter morning, but it was on Easter evening that He appeared before ten of His disciples as they were gathered in the upper room with hearts full of sorrow and doubt, Thomas being absent.

St. John tells us about it in this beautiful manner: "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord."

Eight days later He again appeared before them in the same upper room, Thomas being present, who, when he was convinced that Jesus was indeed alive, exclaimed, "My Lord and my God."

Just before His ascension Jesus met with His disciples again in the upper room and gave them the promise of the Holy Spirit. Then they went out to the Mount of Olives where the ascension took place.

The upper room continued to be the headquarters of the disciples during the next ten days, and there, on the day of Pentecost, the Holy Spirit came upon them and the Church was born. How thankful we ought to be for that upper room!

#### THE PASTOR SAYS—

By John Andrew Holmes

It is not enough that the minister should have barely enough life in him to help men prepare for death.

The nature of the trust is determined by the quality of the object that is trusted in. If we are trusting in something that is itself fickle or transitory, our confidence must partake of its qualities. He who trusts in the eternal is eternally safe.—Joseph Parker.

## HOME EDUCATION

"The Child's First School is the Family"—Froebel.

#### FAIR PLAY

Lillie M. Saunders

"Mrs. Martin, do you know where my mamma is?" asked little four-year-old Roland in an anxious tone as he entered the sitting room of the lady who lived next door to him. His brown eyes held a worried look and it was plain to be seen he was bravely fighting back the tears.

"Why, no, dear, I don't," gently replied kind Mrs. Martin, "but she hasn't gone far, I'm sure. Have you been asleep?"

"Yes," answered Roland, "and when I waked up I couldn't find my mamma."

"Well, don't worry, dear," consoled Mrs. Martin. "She'll soon be back, I'm sure. You climb up on this chair, and I'll get you a cookie."

"I can't," said the boy, "'cause I didn't ask my mamma and she don't want me to go away when I don't ask her, 'cause she might not know where I is; but I don't know where she is."

The little speaker's chin quivered and his eyes filled with tears. That was too much for Mrs. Martin who possessed a real mother-heart, and a feeling of indignation engulfed her to think that any woman, who called herself "mother" to such a wonderful little mite of promising manhood as stood before her, could be so thoughtless. Had she told the child when she sent him to take his nap that she might be away when he awoke he would have known what to expect.

"Listen, little man, I'll go over and stay with you until your mamma comes back, since you can't stay here," and she quickly gathered up some mending; for her own little folks, the youngest six years of age, kept her hands and mind well filled. "Come on, now, and we will sit on your porch and I'll tell you a story," she said. "Here, take these cookies." They were soon seated on the porch of the little fellow's home talking as he ate his cookies.

"You have such a nice home, Roland," she said. "You're a lucky little boy."

"Yes, I sink I has," he replied, "but I wish my mamma was here," and the bright little face clouded, again.

"Well, never mind," consoled Mrs. Martin. To divert his attention she continued talking until his mother returned some time later.

"Well, I didn't know I had a caller or I'd have returned home sooner. I didn't expect to stay so long, but got to talking—you know how time flies," she said laughingly.

"You need have no regrets as far as I'm concerned," replied Mrs. Martin, "but I'm not so sure about Roland. You see, when he awoke from his nap he was frightened to find himself alone. You know Nettie, the world seems like a big, rather



uncertain place to a baby-mind, especially when dazed with sleep. When I invited him to stay with me until you came back, he objected, saying that you did not want him to go from home without permission. As I didn't want to cause him to disobey I came over with him until you returned."

"I appreciate that, I assure you," answered the mother thoughtfully. "I'll not go away like that again. I had not considered how Roland might feel about it."

"I regard kindergarten training as the most important phase of our educational attempt to secure right social attitudes, courtesy, co-operation, cheerfulness, neatness and helpfulness. If I were qualified to do so I should regard my life well spent if invested in that charming field."—Allen Hoben, President, Kalamazoo College, Michigan.

The National Kindergarten Association will gladly assist any who are interested in procuring kindergarten training for their children. Write to the New York office, 8 West Fortieth Street.

## Birthday Greetings

Alliene S. DeChant

Down in Conover, N. C., there is a Mission Band of which your Birthday Lady is immensely proud. It is a "for others" Mission Band and its 28 members get things done. In one short year they gave away \$39.50! They sent a Friendship Bag to Mexican children; they packed a Christmas basket for a needy family; each member bringing something to put into it; they sent a gift of \$4.00 to our Catawba College; and their Thank-Offering was \$9.50. Then, of course, there were dues to pay, books and materials to buy, and a \$1.00 contingent fee. And how do they get their money? They EARN it. And their pastor and his Mission Band Leader wife, —the Rev. and Mrs. W. R. Shaffer, are even prouder of those "earners" than your Birthday Lady is. They had a fish pond at a bazaar and earned \$10; they sold 200 boxes of jello and cleared \$8 and have begun to sell a second lot of it; at a candy sale they earned \$3.50 and (But hold your breath!) at their operetta, "Cinderella" which they gave before an audience of 150 people, they cleared \$20. They have picnics, too, and just now they are having a contest. Each member is making an "Alaska" book. "The maker of the best and most original book," Mrs. Shaffer tells me, "will receive a prize." And, of course, they have officers: Samuel Isenhower, president; Rachel Deal, vice-president; Betty Shuford, secretary; Billie Schell, treasurer, and Marjorie Schell, chairman of the program committee. Conover, N. C., Mission Band greetings to all my Birthday Club folks who work hard and give to others their earnings. P. S.—The Christmas basket was filled at a White Gift Christmas party at the parsonage and your Birthday Lady is sure that those 28 boys and girls enjoyed the party more than ever because their gift of five dollars helped to finish the parsonage debt. P. S. again—Betty Shaffer, the parsonage girlie, is too young to join, but she's invited to all the meetings! P. S. 3—Two more parsonage members: Mary Ruth Brindle, born October 11, 1928, at Fort Loudon (Sonny's sister), and Annabelle Ruth Vandevere, Lemasters, Pa. Mary Ruth is getting along fine and already has one tooth. And Sonny is as proud of her as he can be. He tells folks what a friend said when she saw Mary Ruth for the first time, "Oh—She looks just like a bit of china!" Babies are 'specially welcome to our Club. Annabelle Ruth studies hard and after only thirteen music lessons plays "pieces" and duets with her mother. She and her Daddy met



Conover, N. C., Mission Band. Baby Betty Shaffer, front center.

me at St. Thomas the other day, and she told me all about the roads and the monuments in and around her home. And she pointed out the tower of our Mercersburg Academy Chapel.

### "NOW I'LL BE THE ENGINE"

The other day I was asked to take charge of a room containing children from the ages of five to nine, until the regular teacher came. Not knowing her program I could not start teaching the lesson immediately. In one corner of the room was a square table and some boys were sitting on it. When I was about ready to tell them to take their seats I heard a voice under the table say, "Now I'll be the engine." Interested in knowing just why he was to represent an engine, under a table, I asked them what they were playing. One little fellow said, "This table is an aeroplane and the chair in front of it is the propeller, and Junior, under the table, is the engine. After we turn this chair around several times the engine will start and then we're going to take a tour of the world." These boys were all about six or seven. Over in the other corner was another group of boys and they were about nine years old. They were no longer interested in "imagining;" they had an engine in the aeroplane, but they were talking about Robert's new toy aeroplane, which had an engine and in it a "real" motor. From these two groups I learned that the early primary children of those who are six or seven still like to "imagine" different things, while the child eight or nine wants the "real" thing.

The above is also true in playing games. The younger boys still like to play games that have an imaginative element, while those of eight or nine want to play with the real thing. The smaller boys are content to take tin soldiers and imagine they are marching or fighting, but the older boys want to be the soldiers, dressed in uniforms with real guns or swords at their sides.

This may not be true in all groups of children, for I have come in contact with children of six and seven that want the real thing and nothing else answers their purpose. For example, a six-year-old boy who just started in school this year and was just beginning to read for himself asked to have a story read to him. After reading "Little Red Riding Hood" he said, "That's just a fairy tale, isn't it?" Up to that day he never questioned whether those stories were true or not.

Children at this age have the stories told over and over to them and they, in their imagination, picture the story, but is it the story as it should be? For example: a teacher once said to her class, "Shall we dramatize the story of baby Moses?" One child quickly raised his hand and said, "Can I be one of the bulls that rush around when they hide Moses?" This shows that the teacher was faulty in presenting the story to her children. She did not explain to them the meaning of all the words or the child would not, in his imagination, which in my opinion was not faulty, have taken the wrong meaning of the word bulrushes.

In dramatizing stories, by picturing the occurrence narrated, children's imagination helps them feel the emotional values

of the situations in life which other people experience, though they themselves may not have duplicate experiences. This also is a method by which sympathy may be aroused. They ask, "What would I do if I were he or in his place?"

Girls like to have actual conversation. For instance, what Ruth "said" to Naomi on her departure, while the boys like to "act" out the deed as David with his slingshot when he killed Goliath with the stone.

A number of teachers and parents reprimand the child for coming to them and telling a big story that they, parent or teacher, know is not true. But in the child's mind it is true. In this case they should not be reprimanded, but shown that the thing did not actually happen and why it is not true. (Or better, if it is a true piece of imagination, and not a falsehood to evade punishment, the teacher or parent should "ride along" with the child in his imaginative flights. A. N. S.)

Teachers and parents should be very careful in telling things to children at this age by being perfectly frank, assuring them of their enjoyment of either the fairy story or the true one, but emphasizing the necessity of absolute accuracy when recounting the true sort. This is very important in the matter of religious faith. When teachers differ, or one teacher tells the same story several times, but each time another way, what is to help the boy or girl later on in the trials of adolescence if in the earlier years the foundations of faith have been laid on a rolling stone?

(—A paper written by Gertrude Hoffman in a class studying "The Primary Child" and taught by Rev. A. N. Sayres, Lansdale, Pa.)

Held up by highwaymen who demanded all his money, a rather meek but whimsical clergyman is reported to have said: "Ah, gentlemen, I might, indeed, have something to give you if only I had such energetic fellows as you to pass the plate now and then."

"Don't you want to hire a fellow to keep the tramps away, Mrs. Stubbs?" asked the small boy.

"How can a little fellow like you keep the tramps away," demanded Mrs. Stubbs.

"Easy enough," replied the boy. "I kin eat up all the pie an' cake and things wot's left over."

### TWO AGES OF MAN

There are two periods in a man's life when he is unable to understand women. One is before marriage and the other after.—Harper's Weekly.

## The Family Altar

By Ambrose M. Schmidt, D. D.

April 8 to 14.

**Practical Thought:** Our At-One-Ment (Atonement) for Sin.

**Memory Hymn:** "Jesus Lives! No Longer Now."

**Monday, April 8—The People Summoned to Keep the Passover.** Read 2 Chron. 30:1-9.

Again and again Israel had sinned and forgotten God. The temple was desolate and the sacred festivals neglected. Hezekiah summoned the priests and the people to assemble in Jerusalem and issued a proclamation commanding the Passover to be kept unto Jehovah, the God of Israel. Messengers bearing the royal decree, went among the several tribes, summoning them to take part in the Passover Feast. "Your God is gracious and merciful," he said,



"and will not turn away His face from you, if ye return unto Him." This same assurance we need to have and to hold even today.

**Prayer:** Have mercy upon us, O God, and forgive our foolish wanderings. Help us to keep our hearts and our faces turned towards Thee. Amen.

**Tuesday, April 9—The Passover Kept.**  
Read 2 Chron. 30:13-22.

The proclamation was obeyed. The people assembled and for seven days sacrifices were offered, confession of sin was made, and a sin-offering was slain, "To make atonement for all Israel." Not since the days of Solomon had there been such a gathering of the people. "Christ our Passover is sacrificed for us: therefore let us keep the feast." Our Paschal Lamb, our Sin-Bearer became our Life-Giver. He made atonement for our sins. Let us, like Israel, confess our sins and bring an offering worthy of the Lamb once slain. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise."

**Prayer:**  
"My guilt, my shame, I all confess,  
I have no hope or plea  
But Jesus' blood and righteousness;  
Be merciful to me." Amen.

**Wednesday, April 10—The Joyful Result.**  
Read 2 Chron. 30:23-27.

On that day there was great joy in Jerusalem and in the hearts of the people. The priests blessed them. Idolatry was abolished and all through Judah, the heathen altars, pillars and high places were destroyed. It has been ever thus—when the people of God turn against all forms of idolatry, and mammon worship, and destroy the high places of worldliness, then a new era of consecrated service follows. Through the passion and sufferings of our Saviour; through the uplifted cross; Through His victory over death and the grave; through the resurrection life made ours, we gain the joy of the abundant life now and forever more.

**Prayer:** O God, give us sight to behold our unseen Lord. May we have such fellowship with Him that we may know the secret of His strength and His peace. Amen.

**Thursday, April 11—Jehovah Yearns for His People.** Read Hosea 11:1-11.

God not only yearned for Ephraim, disobedient and gone astray, but through all these centuries, has yearned for His prodigal children who have been wasting their substance in riotous living. How often we go astray, and forget that our Father-God is longing for our return. How often we grieve Him, forgetting that every act of disobedience hurts God and carries us

farther away from His loving care. The first sin that entered the world was one of disobedience, and every sin committed since then, has been some form of disobedience. Is it nothing to you, O fellow Christian, that your heavenly Father is yearning to hold you as well as all men in His everlasting arms?

**Prayer:** With broken spirits and contrite hearts we turn unto Thee, Our Father, and pray for grace to shun all evil and to follow after all righteousness. Amen.

**Friday, April 12—The Loving Kindness of Jehovah.** Read Micah 7:14-20.

We can find sufficient evidence that Israel saw and heard much to tell them of the sympathy, mercy and love of Jehovah; though they seemed to think of Him most as a God of power and vengeance. How manifold have been God's kindnesses revealed to us day after day! Like as a father pitieth his children, so God has pitied us and has been patient with us. Have you ever thought of the patience of God? How impatient we become when others fail or disappoint us. Think you that God cares less for our failures than we care for the shortcomings of others?

**Prayer:** Lord, help us to be exacting with ourselves and patient and considerate with others. Help us to remember how patient Thou art with us every day.

Amen.

**Saturday, April 13—God is Love.** Read 1 John 4:7-16.

If love is the greatest thing in the world, then our finest definition of God is found in the three words, "God is Love." John 3:16 tells us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This was the deepest expression of the loving heart of a God who is Love. If we want to know God we must love Him, for love alone can know or understand love. His love like His patience and His goodness, is past all human understanding.

**Prayer:**  
"O Love that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be." Amen.

**Sunday, April 14—Jehovah is Gracious and Merciful.** Read Psalm 145:8-17.

Should we gather together all the names and words describing the goodness, patience, gentleness and mercy of our God, we would have a goodly number of them to consider. This 8th verse of Psalm 145 is a gem. The Lord, your Lord and mine—is gracious. Our Lord is full of compassion—He cares for us. He is slow to anger—Oh so patient with us! And of great

mercy—His mercy endureth forever! Now turn our eyes upon ourselves. We sin, we stumble, we fall, we go down in the mire. Then He stands by and lifts us up so graciously and set us once more upon our feet, saying to us, "Go and sin no more."

**Prayer:** So fill us with gentleness and kindness, dear Lord, that we may reflect in our lives Thy gracious love and Thy tender mercy. Help us to be as merciful to others as we ask Thee to be merciful to us. Amen.

## Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE  
IN RHYME No. 2

Newspapers.

### BEHEADED WORDS No. 3

1. Behead belonging to the Orient and get toward the after part of a ship. Behead this word and get severe. Behead again and find a bird belonging to the gull family. Behead once more and get a sea eagle.
2. Behead one of the duties of a minister and leave to attain. Behead this word and secure every one of a number. Behead again and find an old-fashioned interjection.
3. Behead a narrow passage-way and leave a characteristic. Behead and find an old form of spelling rate. Behead and have an islet in a lake or river. Behead again and find a pronoun.
4. Behead sudden bursts of light and leave sweeping strokes. Behead and find that which remains after combustion. Drop the last letter and have a pronoun. Behead once more and get another pronoun.
5. Behead by twos and get ventilated. Behead twice and get a color. Behead once more and you have a familiar nick name.
6. Behead to captivate and get to injure. Behead this word and find a member of the body.

—A. M. S.

"I wouldn't cry that way if I were you," said a lady to little Alice.

"Well," said Alice, between her sobs, "you can cry any way you like, but this is my way."—The United Presbyterian.

She (after the tiff)—"You will admit you were wrong."

He (a young lawyer)—"No; but I'll admit that an unintentional error might have unknowingly crept into my assertion."—Christian Endeavor World.

## WHAT AMERICANS SEE IN EUROPE

By Adolf Keller

(Director of the Central Bureau for Relief of the Evangelical Churches of Europe Geneva, Switzerland)

Every year hundreds of thousands of American Protestants are travelling through Europe, most of them on the same Continental boulevards stretching from Paris to Brussels, The Hague, Berlin, Prague, Vienna, Budapest, Rome and Geneva. There is much to see and time is generally short. Strolling on the boulevards of the great cities, seeing the renowned sites, attending theatrical performances and looking into places of pleasure leaves very little time for studying the situation of the Protestant Churches, institutes and fellow-Christians. And the impression is thus created that Europe is again on her feet and can do for herself.

How many of the hundred thousands of

American Protestants running through Paris have ever gone to the headquarters of the French Protestantism at the Rue de Clichy 47, and had a talk with M. Andre Monod about the real situation. Who has time to speak a few words with Mr. Benignus, of the Societe Centrale, to find out on what salary French pastors have to live? Who goes to Belleville to see a fine Protestant work necessary in a distressed suburb of Paris? Would it not be worth while to pay a visit to "La Cause," Rue Perronet 69, Neuilly, a French center of social work, or to the "Mission de Paris," which is too large a burden for the small minority? Who pauses to reflect, in the "Cite Universitaire," this huge educational center of the world, on the thousands of American boys and girls who will study here without being provided with religious care?

In Brussels, of course, the Market place, with its Gothic houses, is more interesting than the small office of the Evangelical

Churches, but the moral and religious impression which visitors would gain from such a contact would perhaps go even deeper than the aesthetic pleasure they found in sight-seeing.

In Berlin, the huge army of American visitors sees the Kaiser's Castle, gives a few thoughts to a fallen grandeur, strolls along "Unter den Linden," sees well-clad and well-fed people in theatres and restaurants and, with this superficial impression, confirms the optimistic report of Parker Gilbert on the satisfactory financial situation of the German Republic.

It may be that the financial condition of the state as such has improved, but go and have a talk with Dr. Johannes Steinweg, one of the heads of the Inner Mission, who attended recently the Quadrennial Meeting of the Federal Council of Churches. You will then hear about the condition of hundreds of evangelical institutions which do not yet feel the improvement in the financial situation of the state. Have a talk with



Prof. Siegmund Schultze in his settlement in the east of the city and he will tell you something about the terrible poverty and the real distress in large strata of the German population. Or find out from the dean of the faculty how theological students live or how the whole middle class has to fight for its existence and you will think a little less optimistically about the "improved situation."

In Prague, why just look at the monument of Hus and not think of the hundreds of chapels the Church has to build and the many congregations which have no pastor? Why be content just to climb the Hradchin and look down on the beautiful town and not discover one of the greatest and most hopeful tasks Protestantism has to solve in Europe?

I could go on so and compare in Vienna, in Prague and in Rome the wonders of the Old World with the hidden poverty, misery and distress of menaced Protestant institutions, schools and orphanages. Many of the foreign tourists are merely interested in the historical or aesthetic aspect of the large cities, but it would be worth while to undertake such a journey once as a religious study journey and stop not only at the famous places on the beaten track, but go once on the side-roads. There are Churches and institutions far from the large cities often complaining that they are never visited. They feel lonely and abandoned, as for instance small Protestant parishes in Austria, Yugo-slavia, Poland, Hungary and Roumania. The trunks would then perhaps not be filled with beautiful photographs of palaces and Churches and museums, but heart and conscience would be filled with impressions of need, of a terrible fight for existence and with a deep sympathy for fellow-Christians who are suffering for their faith. These souvenirs would be perhaps less forgettable than the others and they would form a chain from one land to another which would strengthen our common faith and work.

#### OUR ALLENTOWN CHURCHES

Dear Sir:—

I secured this material sometime since for a member of our Mission Study Class. It may be of interest to "Messenger" readers.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Charles E. Hughes, former Secretary of State, will sail May 1 to take up his duties as a judge of the World Court at The Hague. The Court will hold a session beginning May 15.

Marshal Ferdinand Foch, who led the allied armies to victory against the Central Powers, died at his home in Paris March 19 at the age of 77. For one night the coffin was placed beside the tomb of the Unknown Soldier underneath the Arc de Triomphe and all that night the Eternal Light was burning for both of them. His final resting place is in the Invalides, not far from the tomb of Napoleon. Tributes from all over the world were paid to this supreme Commander. Marshal Foch was one of two Honorary National Commanders of the American Legion. The other is General Pershing. In 1921 the Marshal came to this country as a guest of the Legion.

Governor Henry S. Johnston, of Oklahoma, was found guilty by the Senate Court of Impeachment March 20 on a charge of general incompetence and was removed from office. A few minutes after

#### Data Concerning Reformed Churches in Allentown

Zion Church was organized in 1762; first pastor, Rev. John Daniel Gross; charter members (no record); present pastor, Dr. Simon Sipple; present membership, 1,468.

St. Peter's, organized 1842; first pastor, Dr. J. S. Dubbs; charter members, 31; present pastor, E. Wilbur Kriebel; present membership, 330.

St. John's, organized 1866; charter members, 68; first pastor, Rev. Samuel Phillips; present pastor, Rev. A. O. Reiter; present membership, 685.

Salem, organized 1875; first pastor, Rev. A. J. G. Dubbs; charter members, 52; present pastor, Rev. W. F. Kosman; present membership, 1,878.

Christ, organized 1876; charter members (about 30); first pastor, Rev. Mr. Fritzinger; present pastor, Rev. Wayne T. Harner; present membership, 397.

St. Mark's, organized 1885; first pastor, Rev. Mr. Fritzinger; present pastor, Rev. C. D. Kressley; present membership, 402; charter members (about 35).

Trinity, organized 1891; first pastor, Rev. Stewart Mitman; charter members, 15; present pastor, Rev. Dr. J. J. Schaefter; present membership, 638.

Grace, organized 1897; first pastor, Rev. Preston A. DeLong; charter members, 49; present pastor, Rev. Ralph S. Weiler; present membership, 400.

St. Andrew, organized 1900; first and present pastor, Rev. R. M. Kern; charter members (about 85); present membership, 970.

Dubbs Memorial, organized 1902; first pastor, Dr. E. E. Kresge; charter members, 76; present pastor, Rev. M. F. Klingaman; present membership, 1,230.

St. James, organized 1913; charter members, 46; first and present pastor, Rev. Joseph S. Peters; present membership, 500.

Emmanuel, organized 1915; first pastor, Rev. J. P. Bachman; charter members, 116; present pastor, Rev. W. D. Mathias; present membership, 315.

St. Paul's, organized 1919; first pastor, Rev. J. P. Bachman; charter members, 5; present pastor, Rev. E. E. Sensenig; present membership, 256.

Sincerely,

—J. S. Peters.



his 4 years as Secretary of State. His record exceeds that of William Jennings Bryan.

46 miners were killed and 12 missing as a result of an explosion in a mine at Parnassus, Pa., March 21.

General J. M. Aguirre, who started the Mexican revolt in Vera Cruz, has been executed by a firing squad. General Calles has sent 6,000 troops to Mazatlan, facing rebel attack.

According to statistics made public Mar. 22 by the State Department of Health, New Jersey's death rate from tuberculosis in 1928 was the lowest in 50 years, while the death rate from cancer was the highest ever recorded in the State. Pneumonia likewise showed a considerable increase.

Mrs. Annie Kilburn Kilmer, mother of the poet, Joyce Kilmer, who was killed in France, has presented a scholarship fund to be known as the Joyce Kilmer English prize, to Rutgers Preparatory School of New Brunswick, N. J. The prize of \$500 will be awarded annually to the best writer of English poetry or prose. Joyce Kilmer was a student at the school and was graduated in 1904 with honors.

Emphasizing his view that the Post-office Department is not a political institution, but a business one, Walter F. Brown, Postmaster General, has issued a circular letter to the 360,000 employees of the postal service setting forth his attitude toward them.

George F. Baker, dean of American bankers, celebrated his eighty-ninth birthday at his home on Jekyl Island, Ga., March 27.

A bill was introduced in the National Assembly of Spain asking the government to forbid the entrance of children under 14 years old to bullfights and boxing matches.

President Hoover March 22 issued a proclamation putting into operation the national origin quotas of the immigration act on July 1, though opposing it. He declared he had no option and must "obey the law." It is predicted that an effort at the special session of Congress will be made to modify the measure. Believing that the 1924 law determining admissions at 2% of the foreign born in the United States in 1890 is unworkable the President expects to recommend its appeal to the special session. If it acts favorably before July 1, the national origin quotas will not go into effect on that date, and the present law will be continued another year.

The first economy move of the administration was President Hoover's decision to put out of commission the yacht "Mayflower," which costs \$300,000 annually to operate and has a complement of 9 officers and 148 enlisted men. He plans to take his week end vacations along the trout streams of Maryland and Virginia at his own expense. The White House stables have also been abolished.

The electric light and power industry of the nation will spend more than \$1,000,000 for newspaper advertising this summer and early fall, dealing with the "Golden Jubilee of Light," the industry's national celebration marking the

the decisive vote was taken William J. Holloway, of Hugo, took the oath of office. He was the Lieutenant Governor and acting Governor during the impeachment trial.

At least 19 persons were killed and as many more injured in a head-on collision March 20 between two express trains at Droocourt, Ont.

The income tax collections for the first 18 days of March showed a gain of \$55,000,000. The total receipts for the same time are \$271,090,711.

Lucien Coy Esty, of Bethlehem, Pa., and a Yale Graduate student, died in New Haven March 19. He was the author of "Ask Me Another."

An estate appraised at \$56,914,260, exclusive of real property, was left by Rodman Wanamaker, merchant, of New York and Philadelphia, who died March 9, 1928.

Treaties of conciliation and arbitration between the United States and Rumania were signed at the State Department Mar. 21 by Secretary Kellogg and the Rumania Minister. This agreement made a total of 80 treaties signed by Mr. Kellogg in



50th anniversary of the invention of the incandescent bulb by Thomas A. Edison.

Crumbling levees along the Mississippi River in Illinois, Iowa, Arkansas, Tennessee and Mississippi have inundated thousands of acres of rich farm lands. Tornadoes and heavy rains augmented the dangers and increased the loss of life. March 24 19 were reported dead.

With Great Britain, Germany and the United States all reporting out-of-work armies of 1,000,000 or more, France reports the smallest number since the war—only 1,955 are jobless in France of whom 264 are women.

Henry L. Stimson took the oath of office as Secretary of State March 25 upon his arrival in Washington from the Philippines where he was Governor General of the Islands.

Samuel Rea, former president of the Pennsylvania Railroad, died at his home in Gladwyne, Pa., March 24, in his 74th year. At his retirement in 1925 he had served the Pennsylvania from chain man and rod man to the Presidency 54 years.

The dirigible Graf Zeppelin took off from Friedrichshafen, Germany, March 25 on its 5-day 5,000-mile non-stop flight over the Mediterranean and the Near East. Dr. Hugo Eckener is the commander and it had a crew of 41 and carried 5,000 pieces of mail.

Mrs. F. Louis Slade, of New York, has been appointed by President Hoover as the United States Commissioner to the 10th International Prison Congress to be held at Prague. Mrs. Slade was chairman of the woman's national committee for Hoover in the 1928 campaign.

Walter Roscoe Stubbs, Governor of Kansas from 1909 to 1913, died at Topeka, Kan., March 25 at the age of 70.

Alanson B. Houghton left London March 28 on relinquishing his appointment as the American Ambassador to the Court of St. James. Mr. Houghton has been Ambassador since April 1, 1925. He and Mrs. Houghton went direct to Baden-Baden where they will stay 3 weeks before returning to the United States.

At the general election of Italy, March 25, 99 of every 100 voted for Fascism. Of 8,650,000 who went to the polls, only 136,000 were against the Mussolini regime.

The United States Legation at Peking, China, has received reports of wide extension of Communist control in Kiangdi and Fukien provinces, where several towns have been virtually destroyed by subversive forces. Missionary property has been destroyed in both provinces and the missionaries have been advised to evacuate.

Rebel forces in Mexico have ended attacks on Mazatlan. The American consul at the Pacific Port has announced victory for Federal defenders. A Federal General and 300 men fleeing from Sonora, fell into a rebel trap. Mexico City regards them as lost unless aid can reach them quickly.

#### WHITHER ARE WE TENDING?

##### A Letter to the Editor

It is quite impossible for a society or a life to remain for any great length of time in the same position; it is inevitable that there will be movement, either forward or backward. What is true as to society or life is also true as to doctrinal standards; in our doctrinal views we are either progressing or retrogressing—moving forward to higher positions, or slipping backward to less elevated ground.

Until a few years ago the writer of this brieflet regarded himself as a conservative, but coming in touch with those who were more conservative, he rather reluctantly aligned himself with the radicals. However, he finds it to be quite impossible for him to stand in the advance guard on either front, and it is somewhat dangerous to stand between the opposing battle lines, either in warfare or theology!

These remarks are suggested by a recent reading of Bowie's "The Master, a Life

of Jesus Christ." This book seems to be rated highly by the experts, though this writer cannot understand why. Quite obviously it was written hurriedly, and while containing many good things, it does not appeal to this writer as either profound in its estimate of "The Master," or keen in its analysis of His character and mission. In a word, it is commonplace.

The chief objection to the book, from my point of view, is the manifest endeavor, as it seems to me, to do away with whatever is supernatural in the life or work of Jesus. The beautiful stories of His birth are unverified traditions—should be cast aside as mythical. The miracles are oriental exaggerations and should be received *cum grano salis*! It is interesting to note the ingenuity by which everything of a miraculous nature is explained away. The swine were frightened by the shouting of the demoniac, and in a panic ran down that steep place and leaped into the sea! Nor was it a miracle by which the demoniac himself was restored to sanity. Indeed, our author, seems to wish to explain away all miraculous deeds of the Master, and make Him merely a superman. As I have read Dr. Bowie's little book, again and again the words of Mary of Magdala have come to mind, "They have taken away my Lord, and I know not where they have laid Him!"

I want Jesus to be more than superman; I want Him to be supreme. I am a bit old-fashioned, without doubt, but I still believe those beautiful stories of His birth; I still believe that He wrought deeds that could only be wrought by Divine power; I still believe that He was the Son of God; and I am not ashamed to avow such belief!

—G. S. R.

## BOOK REVIEWS

**Themes for Vital Preaching.** Compiled and Edited by Revs. Carl Betz and Paul Krutzky. 245 pp. Price, \$2.00. Doubleday, Doran and Co.

Two Lutheran pastors have gathered here 100 outlines and 500 texts and themes for the gospel ministry. It is a plea to recognize the value of the Church year as a calendar of preaching themes. It is simple, clear and entirely Scriptural throughout.

—E.

**Pearls from Calvary.** By the Rev. Dr. J. Farquharson Jones. 77 pp. Price, 2s. 6d. Marshall, Morgan and Scott, Ltd., London and Edinburgh.

These meditations on the "seven sayings from the Cross" by the Principal of the U. E. Church College, New Zealand, bring to us a real homiletical gem. Your

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heart will be enriched by the study of these precious "pearls." It is the sort of little book which brings us closer to "Christ and Him crucified." —P.

**Quiet Talks on How to Pray.** By S. D. Gordon. 192 pp. Price, \$1.25. F. H. Revell Co., N. Y.

At least 18 of these "quiet talk" volumes are extant, and they have brought help to millions. God has greatly used Mr. Gordon in magnifying the value and blessing of prayer. This message is vital, heartsearching, eminently practical. It is food for mind and heart alike.

—P.

**What Ought I to Believe? A Moral Test.** By President John A. W. Haas, of Muhlenberg College. 91 pp. 75c. United Lutheran Publ. House.

It is not difficult to commend this scholarly little book; we hope it will be widely studied. Dr. Haas finds not only a powerful justification of Christian faith, but also a convincing argument for its acceptance in the fact that Christian beliefs develop the noblest moral character and therefore have the right to pre-eminence in the minds and hearts of men.

—E.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.  
Second Sunday after Easter, Apr. 14, 1929.

**Hezekiah Leads His People Back to God.**  
2 Chronicles 30:1-27.

**Golden Text:** Jehovah your God is gracious and merciful. 2 Chronicles 30:9.

**Lesson Outline:** 1. The Need. 2. The Man. 3. The Revival.

Our lesson tells the story of an ancient revival of religion. Mention is made of ritualistic matters that no longer interest or concern us. But the story revolves about the striking personality of King Hezekiah whose character and career pre-

sent an inspiring example even to our times. The history of our age is summed up in its leaders. We learn to know the forces that made or marred nations as we see them incarnate in the dominant personalities of an age. That is God's method of teaching men wisdom and understanding. Not by means of laws proclaimed in His name, but in lives that are filled with His Spirit. Thus, in the fullness of time, His supreme gifts to the world was the life of Christ, in whom His principles and purposes found complete expression. And that has been God's method from the beginning of time. Instead of communicating abstract principles to men, His Spirit



moulded living characters, whose lives were open books and dynamic forces to their generation.

Such a man was Hezekiah. And our lesson presents a typical episode of his faith in Jehovah. That sturdy faith cast its light into a world totally different from ours, but, then as now, it points the only way by which men and nations may live.

**I. The Need.** Hezekiah began his long reign in Judah about the year 725 B. C. He succeeded Ahaz, his father, who had left the country in a wretched condition. The northern kingdom was nearing its end (722 B. C.), and Judah was in the depth of spiritual degradation and moral decay. Under Ahaz the land had gone back to the worship of Baal, which was the coarsest form of idolatry. In the twenty-eighth chapter of Second Chronicles we may read the story of this relapse unto paganism. He closed the doors of the temple and forbade worship of Jehovah. He set up foreign idols throughout the land and encouraged their worship with foul and bloody rites, including even human sacrifices. This distracted and demoralized nation Ahaz bequeathed to his son.

He found three rival parties at his court, each trying to sway the king to its own counsels. The Assyrian party advocated a policy of conciliation toward Judah's fierce neighbor. They thought it was national suicide to defy this irresistible conqueror, as the prophets counseled. Then there was an Egyptian party, who insisted that an alliance with the Pharaohs offered the only safe bulwark against the hosts of Assyria. The third faction was led by the prophets. What it lacked in numbers, it more than made up in far-sighted statesmanship, based on trust in God and on obedience to His moral law. Headed by the royal Isaiah, this party rebuked the champions of expediency. They proclaimed Jehovah as the nation's sure defense. He had raised up Assyria to chastise His apostate people; but the Lord of hosts could smite the haughty and raise up the smitten. And as to Egypt, the prophets ridiculed the folly of those blind politicians who wanted to lean on the fragile reed of an Egyptian alliance. Isaiah called it a covenant with death, and an agreement with Sheol.

The pageant of human history has moved on, far and fast, since the events that vexed kings and their counselors in the Eighth century B. C. The great nations have disappeared that then troubled the world with their vain ambitions of empire. The scant remains of their greed and lust of power lies fathoms deep beneath the dust of centuries. But still the pageant of history moves on toward some far goal. And in a totally different environment the same forces are today contending for mastery. The labels are new, but the spirit is as old as mankind. However, in the course of time, the issue has become clearer than it was in the days of Hezekiah. In every land today men realize that Christ alone can lead mankind into the Canaan of their dreams and hopes. It is Christ or chaos. There is no other alternative.

**II. The Man.** Hezekiah was the man Judah needed in that dark hour of spiritual decay. This good son of a bad father had a mother whose name—Abijah, "my father is Jehovah"—suggests the secret of his noble character. Tremendously handicapped by the blood and breeding of Ahaz, he was greatly helped by his mother. Innumerable are the names of men recorded in the book of life who owe their greatness and goodness to their mothers. Scarcely without an Abijah shall the son of an Ahaz escape from corruption and achieve character.

Hezekiah manifested his fine spirit by siding with the prophetic party against his worldly advisers. Those scornful politicians, supported by princes, priests and patri- cians, male and female, regarded Isaiah's

preaching as foolish fanaticism. At their dissolute banquets they mimicked his peculiar style and ridiculed his old-fashioned wisdom. It required a king of large inward stature to choose wisely between such conflicting counsels. Measured by standards of his age, it seemed utterly foolish for the king to break with his aristocracy and follow a leader whose only advice was, "Trust in Jehovah." Doubtless, his disappointed politicians called him a pietist and obscurantist. But it was his goodness that made him great, and greatly useful to his people. Other kings of his line far excelled him in military genius. But Hezekiah ranks with David and Josiah, as one of Judah's great rulers, because his sincere piety led him to seek help from his God. His faith in Jehovah illuminates a dark age with its light. It shines across the gulf of time as a lodestar for the rulers and nations of all ages.

**III. The Revival.** Immediately after his accession, Hezekiah took resolute measures to carry his sacred convictions into practice. Life was corrupt in Judah because true religion was dead. His first concern, therefore, was to restore the worship of Jehovah. We have an interesting account how "the service of the house of Jehovah was set in order" (Chapter 29). The dilapidated temple was opened and repaired. The idolatrous shrines were destroyed, and their priests were banished. Then the pious king summoned the back-slidden priests of Jehovah, and bade them purify themselves and cleanse the temple. It took them sixteen days to remove the accumulated filth from its sacred precincts, and throw it into the Kidron. Then the purified house of God was reopened with solemn services and expiatory sacrifices.

The neglected state of the temple sufficiently explains the spiritual decay and the moral collapse of the people. And, again, the neglect of temple-worship was due largely to the priests. The passover was not kept, "because the priests had not sanctified themselves in sufficient number" (v. 3). Like priest, like people. As goes the pulpit, so goes the pew. Hezekiah began the moral renewal of Judah at the source. He called upon the priests to sanctify themselves and to restore worship in the temple. All other reforms be postponed until this supreme matter had been attended to. First he caused knowledge and fear of the Lord to reign in the hearts of his people. How long would it take America to sink to the level of Judah if our Churches were closed and neglected as was her temple during the reign of Ahaz? And, conversely, what would it mean for our national welfare if our Churches were crowded with a worshipful people?

A most interesting feature of Hezekiah's reform movement was his generous invitation to the northern kingdom to join in the solemn celebration of the Passover. Like France and Germany, these two nations were separated and alienated. Judah was bleeding from the wounds of their recent war, and suffering from the bitter sting of a disastrous defeat. Yet Hezekiah included Israel in his plan. His invitation was received with scornful derision in the land of Ephraim and Manasseh, but that merely shows us that sin had hardened the heart of Israel and dulled its conscience to utter insensibility. The gracious action of Hezekiah reveals a liberal, sympathetic spirit, attempting to heal a religious schism and reunite kinsmen in worship of their common God. He was a pioneer in Church-union movement.

In Judah the appeal of the king met with a nobler response. There, "The hand of God gave them one heart to do the commandment of the king" (v. 12). All parties united in preparing for the revival of the long-neglected Passover. And on the appointed day "a very great congregation" met in Jerusalem. But, in order to make sure that the national celebration



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would be acceptable to Jehovah, another month was devoted to the purification of the priests and to expiatory offerings. Finally, in the second month, the great Passover began. It continued for seven days, and then, as at the dedication of Solomon's temple, it was extended through another seven days (2 Chron. 7:9).

We may well note the thorough preparation that preceded this great revival of religion, and the lavish sacrifice and exuberant joy that attended it. The conscientious king took every care to observe the minute directions of the law in order to prepare his people for a worthy celebration of the holy feast. Jesus has happily delivered us from the bondage of the Jewish ritual, but we are not, thereby, delivered from making due preparation for the worship of God. Many worshippers wholly neglect that inward preparation of heart and mind which conditions the blessings of service and sacrament. The fate of the seed always depends upon the state of the soil.

We must hang our heads in shame when we consider the sacrifices laid upon the altar of the temple (v. 24). How paltry are our richest Easter offerings compared with the lavish gifts that adorned Judah's Passover service. Similar reflections arise when we read of the exuberant joy that marked the celebration. The whole congregation kept seven days "with gladness." And "there was great joy in Jerusalem." Real religion floods the heart with joy. That holy joy should manifest its benign power in our Churches. When people taste the deep happiness that only religion can bring into life, they will not clamor for shortened services.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

April 14—Bible Messages Needed Today.  
Matt. 16:24; John 3:16; Isa. 55:1-3, 6, 7.

The Bible is a very old book. It is almost 1900 years old. Some portions of it are very much older. It is a very much neglected book. While it is still the "largest seller," it is not as widely read as it once was. Many of its wonderful passages fade out of the mind of man and its messages are forgotten or remain unknown to many. There is great need today of a revival of Bible reading and of Bible study. There are comparatively few people who know how to read the Bible so as to get the most help out of it. They know too little about the Bible, its origin, its history, its purpose its contents. Consequently they get a mere smattering of it; they get wrong ideas concerning it, and find little interest or benefit in it. To say that one has read the Bible through a number of times, may mean much or little, depending on the understanding of the reader. Many persons think the way to read the Bible is to begin with Genesis and read chapter after chapter and book after book until the end in Revelation. Three chapters daily and five on Sunday will carry one through the Bible in a single year. But this may not mean much. A great deal of preparation, of antecedent knowledge is required to read the Bible with profit.

The remarkable thing about the Bible is that although it was written many centuries ago its message is just as fresh today, and as greatly needed today, as ever. It is wonderful how many of its passages fit in to our modern age. Sometimes they



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seem to have been written just for such a time as this. The Bible is not a dead letter, but a living word. It has perennial freshness and permanent values. Every age has gone to the Bible for light and guidance. It has been the inspiration of every reformer, whether in Church or state, and the armory from which weapons of spiritual warfare have been procured. There is finality in what the Bible says; it is the court of last appeal. It is everywhere in evidence. It lies on the table of the magistrate and makes its appeal to truth, and it occupies the most prominent place in our Protestant Churches and forms the basis of instruction and Christian living.

Our topic singles out three of the many Bible messages which are needed today. **Matt. 16:24.** "If any man will come after me, let him deny himself, and take up his cross and follow Me." Here is the message of self-denial and of cross-bearing. Do you think this message is needed today? The present tendency is the other way round. Ours is a materialistic age; we are obsessed with things. We crave comforts, conveniences, luxuries. We stress the affirmation of life, not its repression. We want fullness of life, not negation. But when Jesus spoke of self-denial, He did not mean less of life, rather more. He meant less of self and more of God. To deny oneself does not mean to abstain from candy or ice cream, to eat less or to forego pleasure, to flee from the world and lead the life of an ascetic. Self-denial goes much deeper than this. It means the dethronement of the selfish impulse, the self-will, the selfish aims and purposes in life. It means to enthrone God instead of self in our lives. The world needs this message today. We are grossly self-centered. Our industry, our business, our politics, our culture, our social life are all dominated too largely by selfish interests and purposes. We must live unselfish lives. "Take up his cross." That does not mean the cross of Christ. He bore His cross, we must bear ours. The cross is the emblem of sacrifice for a righteous cause. This, too, is a message greatly needed today. We have so largely lost the spirit of sacrifice. We play "safety first." We resort to prudence and policy instead of doing the right even though it costs effort, money, comfort or life itself. Jesus went to His cross because He was willing to die for a principle. If He had yielded to the whims and wishes of His enemies He might have avoided the cross. But He would not do this because it would have compromised Him in an evil cause. We take up our cross when we uphold a righteous cause at the cost of sacrifice.

**John 3:16.** "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here we have the heart of the gospel. Luther called it "a Bible within the Bible." It is the greatest text in the Bible. It reaches to highest heaven and goes down to the deepest depths. It encompasses the last, the least, the lost, and it comprehends all space and time. Does the world need this great message today? God's love, God's gift, God's life—does the world need this? The world is groping in darkness and despair. It is burdened by many problems which perplex and confound. In many things the world seems to have lost its way. It has been trying to run itself without God, without Christ, without faith in Him. It has trusted in chariots rather than in Christ. It has relied upon its own wisdom rather than upon the way of God. So one civilization after another has perished because the world would not accept the proffered life, which is life indeed.

**Isa. 55:1-7.** This is one of the greatest chapters in the Bible. It is the Old Testament mate to Luke 15 in the New Testa-

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ment. In each we have a picture of a wooing God, a wonderful Father. God is calling His exiled children home, "Come, Come," He calls. "Come unto Me, hear, and your soul shall live." Does the world need this message today? Is the world satisfied? Are there not multitudes who thirst, even as the heart panteth after the water brooks? Their souls are famished, the drought is upon their spirit. God calls: "Ho, every one that thirsteth, come ye to the waters." Notice the universality of the invitation: "Every one," just as in the previous passage it was "whosoever." Even the poor, "he that hath no money," is included. "When the Lord said, whosoever, He included me too!" He extends infinite credit: "Come, buy, without money and without price." I know nothing more wonderful than this. Salvation is free!

"Tis only heaven that is given away,  
God may be had for the asking."

The world spends its money lavishly and foolishly. But things never satisfy. Nothing that we can buy with money has permanent value. Yet the world buys bubbles with a whole soul's tasking. "Harken unto Me, and let your soul delight itself in fatness." Real prosperity and plenty come only by harkening unto God. The world must learn this lesson. "God giveth us all things richly to enjoy." We need to learn this lesson as individuals, as Churches, and as a nation. Only in the degree in which we turn to God shall we truly prosper and find satis-



faction and peace. "Our souls are restless until they rest in God."

These are a few messages mined from God's Word which are needed today. There are many, many more, for from this treasure house we bring forth things new and old which enrich our lives as we appropriate them to ourselves.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

**CLASSICAL MEETINGS:** **Carlisle**—at First Church, Carlisle, April 16, Mr. Clarence Heffelfinger, speaker. **Juniata**—at Trinity Church, Williamsburg, Pa., April 11, beginning at 10 A. M.—afternoon and evening session also. **Philadelphia**—at Palatinate Church, 56th and Girard Avenue, Philadelphia, Rev. Henry G. Maeder, Ph.D., pastor, April 9, morning session opens at 9.45, afternoon opens at 1.30 o'clock. Miss Ruth Snyder, formerly of Ziemer Girls' School, Yochow City, China, will speak at the afternoon session. To reach Palatinate Church, take Subway-Surface Car No. 10 at Broad Street Station, ride to 48th St. and Girard Ave., transfer to Car No. 15 or take Car No. 15 at Broad and Girard. Luncheon will be served at 50c per plate. **Tohickon**—at Zwingli Church, Souderton, Pa., the Rev. A. M. Rahn, pastor, April 6—sessions at 9.30 and 1.45 o'clock—box luncheon—speaker, Mrs. Paul Schaffner—cordial welcome to everyone.

The W. M. S. G. S. mourns the passing of Mrs. A. K. Zartman, who during the years, 1917-1926, served as General Synodical Secretary of Thank Offering. Under Mrs. Zartman's leadership, the interest in and offerings of this department grew by leaps and bounds. Zartman Hall, the dormitory for girls at Catawba College, a Thank Offering memorial, was named in her honor. A fuller obituary will appear later.

Rev. J. Frank Bucher, Shenchowfu, Hunan, China, writes: "On February 15, the women of the two Churches here, Evangelical Church and Church of Christ in China, are holding a full day of praise and prayer." Thus was the World Day of Prayer observed in Shenchowfu.

Mrs. David Miller, Secretary of Stewardship of the W. M. S. of St. John's Church, Allentown, planned most carefully for the March meeting, the theme of which was Stewardship. A week previous, those in charge met for a season of prayer and then sent out little bags. The program had been arranged in every detail so that the seed of good stewardship might be sown. Copies of The Stewardship of Prayer, the cards The Hope of the World, and several other stewardship leaflets were distributed. The little bags were returned filled with offerings for the Missionary Home at Lancaster—sufficient to meet the society's quota—thanks to the seed sowing.

**MAY DAY—CHILD HEALTH DAY**—Youth is the strength of America: Make American Youth Strong—"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States is hereby authorized and requested to issue annually a proclamation setting apart May 1 of each year as Child Health Day and inviting all agencies and organizations interested in child welfare to unite upon that day in the observance of such exercises as will awaken the people of the nation to the fundamental necessity

of a year-round program for the protection and development of the health of the nation's children." President Hoover has said, "Everywhere this day let thoughtful people renew their efforts to assure every child the complete birthright of a sound mind in a sound body."

"I want you to know how much we are pleased with the W. M. S. program this year. We are holding the interest of our women much better than when the mission study books were used. A good leader can use the study book and make the meeting interesting, but, unfortunately, we cannot always have such a leader, and then some new member whom one is trying to interest will become bored and not come again.

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## OBITUARY

### MRS. ALLEN K. ZARTMAN

Mrs. Allen K. Zartman died Thursday, March 21, at her home at 356 Rose Boulevard, Akron, O., from exhaustion following a long illness. She was the daughter of Benjamin Conrad and Mary Heldenbrand Conrad and was born Oct. 16, 1855, on a farm about 10 miles north of Canton, O. Her father for many years owned the Conrad Hotel on North Market Street in Canton, O. As a young girl she attended a private academy in Canton and was graduated from Heidelberg College, Tiffin, O., in 1875. While a student at Heidelberg she met Allen K. Zartman whom she married on Oct. 16, 1877. They lived first at Helena, O., 7 years at Goshen, Ind., 28 years at Ft. Wayne, Ind., 11 years at Dayton, O., and in August last year purchased a home and moved to Akron to be with her daughter and family.

She was a woman of unusual ability and rare musical talent, being a skilled pianist and a composer of a number of hymns, both words and music. She was active in the missionary work of the Reformed Church and was one of the organizers as well as the first Recording Secretary of the Woman's Missionary Society of General Synod of the Reformed Church.

She continued active in the work of that society, serving in many capacities. She was for 9 years secretary of the Thank Offering department of General Synod, and under her supervision the department reached its highest usefulness. She was one of the organizers of the Missionary Society of Ohio Synod, serving as Recording Secretary, Corresponding Secretary, for 5 years as President, as Thank Offering Secretary and Historian.

She was a member of the College Club, the Woman's City Club, the Harriet Stevens Literary Club, Tuesday Musical Club and the Jonathan Dayton Chapter D. A. R., all of Dayton, O. For 8 years she was on the Board of Trustees of the Y. W. C. A. of Fort Wayne, Ind., acting as head of the Extension Department, and for 5 years was Vice-President of the Woman's Board of the City Hospital in Fort Wayne. Her interests were varied and her activities numerous. She gave of her best to her work. The largest dormitory for girls at Catawba College, Salisbury, N. C., was named the Elizabeth Conrad Zartman Hall in her honor by the women of the Reformed Church. She contributed liberally financially and in her influence to both Heidelberg College at Tiffin, O., and Central Theological Seminary at Dayton, O.

She is survived by her husband, Rev. Allen K. Zartman, D. D.; her daughter, Mrs. H. B. Diefenbach, and two grandsons, Allan B. and Benjamin C. Diefenbach.

Funeral services were held at the home, 356 Rose Boulevard, Akron, O., at 1.30 P. M., Saturday, March 23, with burial in Canton, O. The cortege enroute for the cemetery passed through MacDonaldsville, where she lived in childhood, passed her birthplace, her first school house and the home of her grandparents, Hildenbrand by name.

The funeral services were conducted by Dr. Rufus C. Zartman, of Swarthmore, Pa., and were as follows: recital of appropriate New Testament passages, prayer by Dr. Emil P. Herbruck, tribute by Dr. Rufus C. Zartman, text, Mark 14:8, "She hath done what she could;" original hymns by the deceased, "The Old Home," and "The Sacred Presence," read by Dr. Parley E. Zartman; remarks by Dr. Charles E. Miller, President of Heidelberg College, and by Dr. Henry J. Christman, President of Central Theological Seminary; obituary read by Dr. Fred W. Hoffman, and prayer by Rev. J. Theodore

Bucher. The concluding services were at the grave in the cemetery at Canton, near the tomb of the late President William McKinley.

### ELDER GEORGE B. WEAVER

Elder George B. Weaver, on Feb. 27, was called by God to end his journey upon earth and receive the reward due to a faithful life. He was born in Hazleton, Pa., on Jan. 30, 1858. He was a charter and life-long member of St. Paul's Church, West Hazleton, and was very closely related to the early history of this congregation. He was president of the Union Church, constituted of the Reformed and Lutheran constituency, and from which St. Paul's Evangelical Protestant Church was organized, of which he was president, and then in 1894, when the present St. Paul's Reformed Church was organized, he became the first president. During his long service in this Church he served as deacon and elder. The consistory in an appropriate minute expressed its sincere sympathy to the bereaved widow, who survives with one son and 2 grandchildren.

"Servant of God, well done!

Thy glorious warfare past,  
The battle's fought—the victory's won—  
And thou art crowned at last."

—J. K. S.

### MRS. CAMILLE SEARFOOS

Mrs. Camille Searfoos, of Dorrance, Pa., was buried on March 12, at the age of 81 years, 7 months, and 3 days. She was a life-long member of our Church and interested in its progress and work. She always welcomed her pastor with a smile and hearty handshake. She lived alone near the Church, and yet she said she was not alone, but in the company of her Lord. The mother of a large family, most of her children are living and mourn the loss of a kind, loving heart. She waited the end in good faith and hope. "Blessed are they who wait on the Lord."

—E. W. S.

### ELDER JONATHAN I. YOST

A man who served for many years in various capacities of the Church, Jonathan I. Yost, died on Dec. 20, aged 70 years, in his home in Wyomissing, Pa. The greater part of his active life was spent at or near Lewiston, where he served for almost 40 years, holding at different times the office of superintendent of the Sunday School and Bible Class teacher, choir member and as a member of the Consistory.

Upon retiring from business about 10 years ago, he moved to Wyomissing, and at once took active part in Bausman Memorial Church. He was a teacher in the Sunday School and an efficient financial secretary of the congregation. He was an elder of the Church and was well known in Classis and Synod, serving as delegate elder. In spite of ill health, he attended the sessions of Eastern Synod at Easton, becoming very ill soon afterward.

His faithful wife, an active Church worker, died about 5 years ago. Soon after, his health began to fail and he could not take the active part he desired to. He was a fine Christian gentleman, always helpful to his pastors and deeply interested and loyal to his Church. He came from a good Reformed family. Professor Calvin D. Yost, of Ursinus College, Collegeville, Pa., is his brother.

—D. B. C.

### SALOMA WORMLEY BEERMAN

Mrs. Saloma Wormley Beerman passed to her eternal reward Feb. 11. She was the eldest daughter of John and Elizabeth Wormley, and was born in Trumbull County, O., Aug. 26, 1842. Mrs. Beerman was a lifelong member of the Reformed Church, having been baptized in infancy, catechized and confirmed at the age of 16, and later in 1886 she became a mem-

ber of Jerusalem congregation of the Shenango Charge. The deceased was married July 22, 1868, to George Beerman, who preceded her in death 24 years ago. To them were born 10 children, 6 of whom are deceased. Those remaining are Mrs. Laura Bay, Denver, Col.; Mrs. Annie E. Kremis, Kremis, Pa.; Mrs. Ora A. Beckstein, and Albert Monroe Beerman, both of Otter Creek Township, Mercer County, Pa. Surviving also are 9 grandchildren and 10 great-grandchildren; also one brother, Mr. Eli Wormley, and two sisters, Mrs. Roxie Bare and Mrs. Clara Shoffner, all of near Youngstown, Ohio. As a Christian wife and mother, friend, neighbor and Church member, Mrs. Beerman was most highly respected. She was a reader of the "Reformed Church Messenger" for many years and was well informed in Church and general affairs. She was an inspiration to her pastor, and a faithful attendant at the Church services until prevented by the infirmities of old age. Funeral services were held Feb. 13 at Jerusalem Church conducted by her pastor, Rev. A. C. Renoll.

—A. C. R.

### NICHOLAS W. DIEHL

Nicholas Watson Diehl, son of Adam K. and Rebecca (Harelerode) Diehl, died very suddenly at his home in Friend's Cove, on Thursday night, Feb. 28, aged 54 years, 2 months and 5 days. He born Dec. 23, 1874, was baptized in infancy by Rev. William M. Deatriek, and was confirmed by the Rev. A. T. G. Apple as a member of Trinity Church on Nov. 25, 1888. At the time of his death he was serving his second term as elder.

On Oct. 27, 1897, he was married to Miss Ida Diehl, a daughter of Andrew J. and Margaret (Whetstone) Diehl. He spent his whole life on the old homestead, as a farmer, in which occupation he was quite successful. He is survived by his widow, his son Warren, living on the homestead, where his father was born, and his daughter Margaret, at home, and 3 grandchildren. Funeral services were held in Trinity Church on Sunday morning, conducted by his pastor, Rev. R. R. Jones. Interment was made in the cemetery adjoining the Church in the presence of a large crowd of sorrowing friends and neighbors.

### MRS. MARY B. BEACHLER

Mrs. Mary B. Beachler, a member of Zion's Church, Greenville, Pa., passed away at the Greenville Hospital on Thursday morning, March 7. While spending the winter at St. Petersburg Florida, she took seriously ill and immediately upon her arrival in Greenville was removed to the hospital, where her condition was found to be serious and her passing away inevitable. Mrs. Beachler, the daughter of Henry and Susan Bridenbaugh, was born at Martinsburg, Pa., Nov. 8, 1861. She was married to Harry A. Beachler July 5, 1887. Four children were born, Ruth, Edwin, Robert and John. Ruth died in early childhood; Edwin died March 31, 1922; Robert died April 29, 1922, and Harry Beachler, her husband, died Aug. 24, 1922. Mrs. Beachler is survived by her son, John, of Greenville, and by 5 grandchildren, born to Mr. and Mrs. Edwin Beachler. The grandchildren live with their mother, Mrs. Jennie Beachler, at Pittsburgh. Mrs. Beachler is also survived by the following sisters and brothers: Mrs. Charles Burnham, Greenville; Mrs. Ella Hahn, Philadelphia; G. W. Bridenbaugh, Tyrone, Pa.; M. N. Bridenbaugh, W. H. Bridenbaugh and P. H. Bridenbaugh, Martinsburg, Pa.; C. H. Bridenbaugh, Philadelphia; and Rev. Dr. S. R. Bridenbaugh, Reading, Pa.

Funeral services were conducted at her late residence on South Main street, Mar. 9, with her pastor, Dr. Paul J. Dundore, in charge. Interment took place at the Shenango Valley Cemetery. —P. J. D.